

17

THE
Dissenters Sayings.

PUBLISHED IN
Their own WORDS.

- I. *Of Toleration, and the Fruits of it.*
- II. *The Dissenters harmony among themselves.*
- III. *Their Behaviour towards the Government, and first the Clergy.*
- IV. *The Dissenters Liberty of Conscience.*
- V. *The Power of the Kirk.*
- VI. *Tumults Encouraged by the Peaceable Ministers of the Gospel.*
- VII. *Reformation by Blood.*
- VIII. *The Murther of the King Encouraged.*
- IX. *The King's Murther Justify'd.*

By Sir Roger L'Estrange, Deceas'd.

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THE

DIFFICULTIES

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THEIR OWN WORDS

- I. OF THEORY, and the Facts of it.
- II. The Differences in view among themselves.
- III. The Differences in view among themselves.
- IV. The Differences in view of Government.
- V. The Power of the King.
- VI. The Power of the King.
- VII. Reformation by Blood.
- VIII. The Power of the King.
- IX. The Power of the King.

By Sir James M. Smith, Bart.

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DISSENTERS SAYINGS.

§ I. Of Toleration.

(1) **T**oleration hath done much more toward the Rooting of Religion out of the Hearts of many men in seven years, than the Enforcing of Uniformity did in Seventy years. [*Cawdry's Independency, a great Schism, 1657. p. 57.*]

(2) A Toleration hath *All Errors* in it, and *All Evils*. [*Edward's Gangreen. p. 58.*]

(3) A Toleration would be the putting a Sword into a Mad man's hand; a Cup of Poyson into the hand of a Child, a Letting loose of Mad-men with Fire-brands in their hands; an Appointing a City of Refuge in mens Consciences for the Devil to fly to; a laying of a Stumbling-block before the Blind, a proclaiming Liberty to the Wolves to come into Christ's Fold to prey upon the Lambs. Neither would it be to Provide for *Tender Consciences*, but to take away *all Conscience*. [*The Harmonious Consent of the Lancashire Ministers with their Brethren in London. Subscribed by 84. 1648. p. 12.*]

(4) A Toleration would make us become the Abhorring, and Loathing of all Nations, and being so palpable a Breach of Covenant, would awaken against us the Lord of Hosts to bring a Sword upon us, to Avenge the Quarrel of his Covenant. [*Mr. Noise of New England of the Power of Magistrates. p. 13.*]

(5) That Doctrine that crieth up *Purity*, to the Ruine of *Unity*, is contrary to the Doctrine of the Gospel. [*Vindication of the Presbyterian Government and Ministry. 1649. p. 124.*]

(6) That Religion which carries in the Front of it a Toleration of Different Religions, and not sufficient to keep the Body of Christ in *Unity*, and *Purity*, is not the Government of Christ. [*Ibid.*]

(7) Liberty in all matters of *Worship* and of *Faith*, is the open and Apparent way to set up Popery in the Land, [*Bax. Non-Con. Plea. Pref.*]

(8) Must we have his *Conscience*, that makes no *Conscience*? what? he that hath sinn'd away his *Conscience*? If *Conscience* be a sufficient Plea, the *Papists* may come in for a Childs part. If *Conscience* goes against the Word; *Deponenda est talis Conscientia*. Get *Conscience* better inform'd. The *Conscience* of a Sinner is Defil'd. 1 *Tit. 15. Conscience* being defil'd, may Erre; *Conscience Erring* may suggest that which is sinfull. There is nothing can bind a man to sin. [*Watson to the Commons. Dec. 27. 1646. p. 17.*]

(9) A Toleration of *Independent Churches*, and *Government*, with *Opinions* and *Practice*, against the *Magistrates Duty* laid down in *Scripture*. [*Edward's full Answer. p. 237.*] It is against the *Solemn League and Covenant for Reformation* [*p. 238.*] A shrewd Temptation to make many fall, and a means of *Confirmation* in the way of *Errour*. [*p. 224.*] A Toleration of one or more Different ways of *Churches* and *Church-government*, from the *Church*, and *Church-Government* Establish'd, will be to this Kingdom very *Mischievous*, *Pernicious*, and *Destructive*. [*p. 247.*] It hath ever been from first to last, a *Fountain of Evil*, and a *Root of Bitterness*, of many bitter *Divisions* and *Separations* among themselves, of *Manifold Errors* and other *Mischiefs* in those *Churches* and *Places* where they liv'd. [*p. 248.*]

(10) Will *Mercifull Rulers* set up a *Trade* for *Butchering* of *Souls*, and allow men to set up a *shop of Poyson*, for all men to *Buy*, and *Take*, that will: yea to *Proclaim* this *Poyson* for *Souls* in *Streets* and *Church-Assemblies*, &c. [*Baxter's Self-Denial. Epist. Monitory.*]

(11) We must either *Tolerate* all men to doe what they will, which they will make a matter of *Conscience* or *Religion*, and then some may offer their *Children* in *Sacrifice* to the *Devil*; and some may think they doe *God service* in killing his *Servants*, &c. Or else you must *Tolerate* no *Errour* or *Fault* in *Religion*; and then you must advise what measure of *Penalty* you will inflict. [*Baxter's Church-Divis. p. 363, 364.*]

(12) I have known too many very honest hearted Christians, Especially Melancholique Persons, and Women, who have been in great doubt about the opinions of the *Millenaries*, the *Separatists*, the *Anabaptists*, the *Seekers*, and such like; and after Earnest Prayer to God, they have been strongly resolv'd for the way of *Error*, and Confident, by the strong Impression, that it was the Spirits Answer to their Prayers; and thereupon they have set themselves into a Course of sin. [*Ibid.* p. 162.] It is very ordinary with poor Fantastical Women, and Melancholique Persons to take all their deep Apprehensions for *Revelation*. [*Ibid.* p. 167.]

(13) If we do through Weakness, or Perverseness, take Lawfull things to be Unlawfull, that will not excuse us in our disobedience. Our Error is our sin, and one sin will not excuse another. [*Baxters 5. Dispute.* p. 483.]

(14) *Ob What a Potent Instrument for Satan is a misguided Conscience!* It will make a man kill his Dearest Friend, yea Father or Mother, yea the holiest Saint, and think he doth God good service by it. And to Facilitate the work, it will first blot out the Reputation of their Holiness, and make them take a *Saint* for a *Devil*. [*Baxt. Saints Rest.* p. 133.]

(15) Take heed how you Tolerate *Schism*; for in little time without great care it will open the door to *Heretic*. [*Hodges to the Commons.* Mar. 10. 1656. p. 55.]

(16) Divisions, whether they be Ecclesiastical, or Political, in Kingdoms, Cities, and Families, are Infallible Causes of Ruine to Kingdoms, Cities, and Families. [*Calamy to the Commons.* Dec. 25. 1644. p. 4.]

(17) Lies would not take, if they were not commended by the Holiness of the Person, and Guilded over as a Rotten Nutmeg with Gold. [*Vines, to the Commons.* Mar. 10. 1646. p. 27.]

(18) We must not Judge of *Faith* by the *Person*, but of the *Person* by the *Faith*. [*Ibid.*]

(19) That Horse of Superstition and Idolatry, upon the Back
B 2 of

of which, the Devil hath in Former times made War against the Church, is slain under him, and now he is mounted upon a Fresh Horse of another Colour called *Liberty of OPINION*; fasly call'd *Liberty of CONSCIENCE*. [*Ibid.*]

(20) If Conscience be warrant enough for Practices and Opinions; and Liberty of Conscience be a sufficient Licence to Vent or Act them, I cannot see but the Judicatories either of Church or State may shut up shop, and be resolved into the Judicatory of Every man's Private Conscience. [*Ibid. pag. 60.*]

(21) The several Bands of *Anabaptists*, *Antinomians*, *Familists*, *Libertines* and *Separatists* are so multiplyed, that they begin to threaten and speak Big words. [*Walker to the Commons, Jan. 29. 1644. pag. 18.*]

(22) The Hand of God is apparently gone out against your ways of *Separation* and *Anabaptism*. [*Baxter to the Separatists. April 20. 1655.*]

(23) We do again renew our Solemn League and Covenant, wherein the Securing, and Preserving the Purity of Religion, against all Errour, Heresie, and Schism, and namely *Independency*, *Anabaptism*, *Antinomianism*, *Arminianism*, *Socinianism*, *Familism*, *Libertinism*, *Scepticism*, and *Eraastianism*, and the carrying on the work of *Uniformity*, shall be studi'd and Endeavour'd by us before all worldly Interest. [*Nepthaly. Engagement to Duties.*]

(24) Ob. *There are many of 'em (the Sectaries) Holy and Pious men.*
Ans. Why should you think to say *He is an Honest or a Pious man*, should be a Foolish Plea, in the case of abusing Coin, Theft, Treason or the like; and yet should be of weight and force in this far greater Business? [*Hodges to the Commons, pag. 58.*]

(25) Now if prophane, or Erroneous Persons shall Excommunicate themselves from the Publique Ordinances of Christ, either by Negligence, or going a whoring after any Sects or Schisms, and say their Conscience must be free to do so, then the Magistrate by his Positive Laws must fetch them in, and Command Obedience to those Publique Ordinances in the Church, as the
 Kings

Kings of Judah did, 2 Chron. 17. &c. [*The Ordinances of Excommunication Stated; and Licensed. John Downham, Feb. 17. 1645. p. ult.*]

(26) If the Parliament and Synod shall by Publique Consent Establish a Presbyterial Church-Government, as most consonant to God's word. — Independents and all others are bound in Conscience to submit unto it, under the pain of Obstinacy, Singularity, &c. In case they cannot really, by direct Texts and Precepts prove it diametrically contrary to the Scripture. — [*Prin's Full Answer to Jo. Goodwin, pag. 13.*]

(27) That Courtesie, which no man can obtain of the *Independents*, where they have Authority, viz. in *New England*; That Courtesie, should they not be Suiters for here in *Old England*. [*Adam Stewart's Dnbly. 1644. Part 2. p. 162.*]

(28) The Late General Assemblies of the Church of *Scotland*, and their Commissioners have born Testimony against *Independency*, *Erastianism*, *Antinomianism*, *Anabaptism*, &c. [*A Testimony against Toleration from the Kirk of Scotland, 1649. p. 2.*]

(29) Sins committed by the Misunderstanding of God's word may be Punish'd, therefore Sins of Conscience. [*Mr. Noife Minister of New England, of the Power of Magistrates, p. 72.*]

(30) Schism of it self, even with sound Doctrine in every Point is a most Grievous wickedness, which exceeds all other wickedness. I might out of the Fathers Enlarge and shew the great Evil of Schism both in it self, and the Effects of it; How 'tis a greater evil to Rend the Church, than to worship Idols: Yea that Martyrdom it self cannot profit a Schismaticke; That 'tis so great an Evil, that the Bloud of Martyrdom cannot blot it out. (So *Cyprian*, and *Chrysostom*.) And that God hath more Severely punish'd it than murder and other great Crimes. *Korah*, *Dathan* and *Abiram*, for their Schism were punish'd more severely with the *Earth Opening and swallowing them up Quick*, than *Cain*, and than those who made an Idol. [*Edward's further Discovery, p. 197.*]

(31) If the Divil had his choice whether the Hierarchy, Ceremonies and Liturgy should be Establish'd in this Kingdom, Or a
Toleration

Toleration granted, he would chuse and prefer a *Toleration* before them; and give up all those for a *Toleration* of divers Sects, and different Churches. [Edwards full Answer, pag. 257.]

(32.) A Treatise against *Toleration*, and Pretended Liberty of Conscience: wherein by Scripture, sound Reason, Fathers, Schoolmen, Casuists, Protestant Divines of all Nations, Confessions of Faith of the Reformed Churches, Ecclesiastical Histories, and constant Practice of the most Pious and wisest Emperours, Princes, States, the best Writers of Politicks, the Experience of all Ages; yea, by divers Principles, Testimonies and Proceedings of *Sectaries* themselves, as *Donatists*, *Anabaptists*, *Brownists*, *Independents*; the Unlawfulness, and Mischiefs in Christian Common-wealths and Kingdoms, both of an *Universal Toleration* of all Religions and Consciences; and of a *Limited and Bounded* of some Sects onely, are clearly Proved and Demonstrated, &c. [Edwards Casting down. the Last and strongest hold of Satan.]

[Notes upon Sect. I.]

Toleration destroys Religion. (1) All Errors in't. (2) Instead of Easing Consciences, it takes away all Conscience. (3) A scandalous Breach of Covenant. (4) Contrary to the Gospel. (5) And the Government of Christ. (6) The ready way to Popery. (7) Erroneous Consciences not to be permitted. (8) A Toleration of Independency is Intolerable; contrary to the League and Covenant. A Temptation to, and a Confirmation in Error. Destructive in Government. The Root of Bitterness and Divisions, and of manifold Errors. (9) An Erecting of a Trade for the Butchering of Souls. (10) A Licence to all Iniquity. (11) It gives a Countenance to Enthusiasms, and leads to Diabolical Illusions. (12) And trains us from one Sin to another. (13) A Misguided Conscience is an Instrument for Satan. (14) It carries us from Schism, to Heresie. (15) Ruines Kingdoms, Cities, and Families. (16) The Piety of a Person cannot Justify the Error. (17, 18.) The Horse of Superstition and Idolatry. (19) It Dissolves all Judicatories. (20) And threatens the Publique Peace. (21) God hath declared himself against it. (22) A breach of Covenant. (23) A Sectary, as Criminal as a Felon. (24) Erroneous Persons Excommunicate themselves. (25) Independents bound to submit to the Parliament, and Synod. (26) They that will not allow Liberty
ought

ought not to ask it. (27) The General Assembly of Scotland Expressly against it. (28) Sins of Conscience punishable. (29) Schism worse than Murder and Idolatry. (30) Toleration is the wish of the Devil. (31) Scripture, Reason, Fathers, Schoolmen, Casuists, Protestant Divines and all the reformed Churches against it. (32)

How comes it now to be so Criminal to deny these People a Toleration, which they themselves account to be wholly Intolerable; Or with what Face can they call the Refusal of that Liberty to themselves by the name of a Persecution, which they look upon in all other Cases, as against the Rules of Government and Conscience to Grant? This shall suffice as to their Judgment of a Toleration in it self. We'll take it next in the Consequences and Effects.

§ 2. The Fruits of a Toleration.

(1) **T**HE Incurfions of the wild Boars of the Forest upon the Vineyard of the Lord, cannot but flow from the not setting up of the Hedge of Discipline; and that when in the Kirk of Christ; there is not one Lord, one Faith, one Baptism, there must arise many false Christs, and False Prophets, insomuch that (if it were possible) they should deceive the very Elect. [The Kirks Testimony against Toleration, to the London-Ministers.]

(2) Will any Parliament, State, or Nation (think you) suffer such a Government to take Root among them, which will Un-King, Un-Parliament, Un-Church, Un-Nation them altogether, and make Each several Congregation, an Absolute Monarchy? &c. [Prinn's full Reply upon Jo. Goodwin. p. 8.]

(3) Satan and his Ministers Transform themselves into Angels of Light, false Teachers usually come to Seduce men in Sheeps Cloathing, there is no Heretique, Schismaticque or Sectary whatsoever so Pernicious, Gross and Detestable, but pretends his Way, Doctrine, Practice, to be the Way and Truth of Christ [Prinn's full Answer Cited by J. Goodwin. Innocency and Truth. p. 33.]

(4) This

(4) This New Way, and the Separation of *Independents* from their *Parish-Churches*, is an Encouragement to all the *Separatists*, *Brownists*, *Anabaptists*, *Antinomians*, *Socinians* and *Libertines*, that are in and about the City. [*The Antidote against the Contagious Air of Independency*. p. 12.]

(5) All sorts of *Mechanicks* take upon them to Preach and Baptize, as *Smiths*, *Taylers*, *Shoomakers*, *Pedlers*, *Weavers*, &c. *Edward's Discovery of Sectaries*. p. 26.]

(6) From all these Errours, Heresies, Blasphemies, and Practices of the *Sectaries*, you may see what a great Evil and Sin Separation is, from the Communion of the Reformed Churches; and how highly displeasing to God, for men to make a Schism and Rent in the Church of God in a time of Reformation: God punishing the Schism and Separation of our Times with so many Heresies, Blasphemies, Wicked Practices, &c. [*Edward's further Discovery*. p. 195.]

(7) The Punishment of Schism and Separation from the Church, is Separation from God; Heresie, Blasphemy, Atheism, Uncleaness, Unrighteousness, &c. [*Ibid.* p. 167.]

(8) One asked what kind of Bird the Holy Ghost was? The *Virgin Mary* hath been call'd a — They could write as Good Scriptures as the Apostles. *Paul* was a *Novice*, and understood not Christ in the Promise. [*Edward's Gangrena*. p. 33.]

(9) One *Wob* Blessed God that he never trusted in a Crucified Christ; nor did he believe him to be the Son of God, nor the Scriptures Divine, but Humane Invention. — He affirmed there was no more Resurrection of a *Man* than of a *Beast*. [*Edward's Catalogue and Discovery of the Sectaries*, p. 5.] Christ's Humane Nature is defil'd with Original Sin, as well as ours. [p. 6.]

(10) One maintain'd that God was the Author of Sin; that all Lies came out of the mouth of God, and quoted a Place in the Book of *Kings* for't, that no man was sent to Hell for any Sins, but cast thither onely because God would have it so. [*Edward's Catalogue of Errours*, p. 34.] An *Anabaptist*, and a great *Sectary* came
to

to Mr. *Greenhill*, and said he might as safely baptize a *Dog*, as a *Believers Child* [*Ibid.* p. 25.]

(11) A *Bricklayer* of *Hackney* affirm'd that he for his part understood the Mystery of God in Christ better than *St. Paul*; and he said of the Scriptures, they were as other Writings of men. Every one writ as they had Conceived. [*Ibid.* p. 26.]

(12) On *February* 27. 1644. It was Deliver'd at a Conventicle in *Bell-Ally*, that Christ was no more God than he, or any of them there, and that they were as much God as Christ was. And Mr. *Noy* spake it in the hearing of some Divines of the Assembly, that to his knowledge the denying of the Divinity of Christ was a Growing Opinion. [*Ibid.*]

(13) One *S. O.* a Dipper, is Reported by Mr. *Edwards* after he had Baptiz'd a woman, to bid her Gape, and she Gap'd, and he did blow three times into her mouth, saying words to this purpose, either *Receive the Holy Ghost*; or *now thou hast Receiv'd the Holy Ghost*. The same Person was also Question'd at *Chelmsford*, 1646. for the Death of a Young Woman that dy'd upon Dipping. [*Gangrana.* Part 2. p. 147.]

(14) A Preacher at *Sandwich* in *Kent* (a *Wash-ball-maker*) pray'd to the *Trinity* to take care of these three Kingdoms. God the *Father* of *One*; God the *Son*, of the *Second*; and God the *Holy Ghost*, of the *Third*. [*Ib.* p. 150.]

(15) *Where is your God?* (says one *Boggis*) *In Heaven, or in Earth?* Aloft or Below? or where doth he sit? &c. [*Gangr.* p. 163. *Par.* 2d.]

(16) A Woman having a desire to be *Re-baptiz'd*, and having pull'd off all her Cloaths to the naked Skin, ready to go into the water; but forbearing, during the time the Dipper pray'd; she covered her secret Parts with both her hands, the which the Dipper espying, told the woman, that it was an unseemly sight to see her hold her hands downward; it being an ordinance of Jesus Christ, her hands with her heart should be lifted up towards heaven; (as he shew'd her how he did) but she Refusing for Modesty's sake, could not be Re-baptiz'd. [*Edwards Catalogue of Errors.* p. 5.]

(17) *Christmas day* is a Superstitious day; and will (if observ'd) bring in Idolatrous Worship. [*Pearn at S. Dunstons in the West. De. 24.*]

(18) O Lord thou hast given us never a Victory this long while for all our Frequent Fasting. What dost thou mean, O Lord, to fling us in the Ditch, and there leave us. [*Vines at St. Clements Temple Bar.*]

(19) O Lord, do not thou stand a *Neuter*: but take One Side, that we may see which it is that is thy Cause. [*Cradock of Nun-Eaton. Aug. 1. 1647.*]

(20) If the Devil, the Turk, and the People should think to Compound with Christ, and say, *Thou Christ, Thou shalt have so many Kingdoms, and let us Enjoy the rest quietly.* Christ will never do't. He will either have *All*, or *None*; He will either *Kill* or be *Kill'd*. [*Feak at Black-Fryars, Aug. 8. 1653.*]

(21) I Profess (Saints) we must go lay our heads together, and Consult what we shall ask God next; for he will give us whatsoever we Ask; and so he hath done these Seven years. [*Id. Ibid.*]

(22) We must agree together to ask something now for *Jesus Christ*; for we have enough for our selves already. We have Peace enough, Prosperity enough, and enough of every thing. [*Feake Aug. 11. 1653.*]

(23) O Lord, when shall we hear the sound of Christ's Horse-heels. [*Feak at Black-Fryars, Sep. 5. 1653.*]

(24) What ailed you, ye Mighty Armies at *Keinton, Newbery, York, Naseby*, that ye fled, and were driven backwards? What ailed you ye strong Treasons, close Conspiracies, that ye trembled and fell, and your Foundations discovered before you could take Effect? *They saw thee, O Jesus! They saw thee appearing in the Midst of us*; so they fled before us. [*Sterry to the Commons. Nov. 26. 1645. p. 23.*]

(25) When Christ was Crucifi'd, did not all forsake him? Had but a few of that inconstant Multitude, which but a while before
had

had cried *Hosanna*, stuck close to Christ, in likelihood they had deliver'd him. [*Carter to the Commons.* Aug. 31. 1642. p. 12.]

(26) This year God by a Providence hath buried this *Feast* (*Christmas day*) in a *Fast*, and I hope it will never rise again. [*Calamy to the Commons.* Dec. 25. 1644. p. 41.]

(27) I ask whether the Repetition of these Words [*Our Father, &c.*] after men have been long praying for the things contained in them, as the manner of some is, be not so remote from any Pretence or Colour of *Warrant* in the *Scripture*, as that it is in plain Terms *RIDICULOUS*. [*D. Jo. Owen. Vindiciæ Evangel.* p. 669.]

(28) As men set Traps to catch Vermine, so God appoints Heresies to Insnare Arrogant, and Self-presuming, or Vicious and Self-defiling men. [*Bagshaw of Heresies.* p. 8.]

(29) Where is the God of *Marston-Moor*? and the God of *Naseby*? is an Acceptable Expostulation in a Gloomy day. O what a Catalogue of Mercies has this Nation to Plead by, in a time of Trouble! God came from *Naseby*, and the Holy One from the *West*, *Selah*, &c. [*D. Owens Eben-Ezer.* p. 13.]

(30) God had so wonderfully wrought upon the Spirits of men, particularly on those Souldiers who were to fight the Bishops Battels in *Scotland*, that they pull'd down the Rails, threatn'd the Priests, and kept such a Visitation in their Progress, as the Bishops hardly ever had done since *Q. Elizabeth's* days. [*Case to the Commons. Gods waiting.* 1642.]

(31) Let me tell ye, if ever (Gentlemen) you might use this Speech, *O happy penny*, you may use it now; *O happy Money!* that will purchase my Gospel, happy Money that will Purchase Religion, and Purchase a Reformation to my Posterity! *O happy Money*; and blessed be God that I have it to Lend. [*E. Calamies Speech at Guild-Hall Oct. 6. 1643.*]

(32.) The Lord *Jesus* hath his Concubines, his Queens, his Virgins, Saints in Remoter Forms, Saints in Higher Forms; Saints Unmarried to any Forms, who keep themselves single for the Im-

mediate Embraces of their Lord. [*Sterry's England's Deliverance. Epistle.*]

(33) God did not Measure *Job* in his *Wallops*, but when he was *Cold*, As we do not measure Milk when it *Wallops* and *Seeths* but when it is *Cold*: [*Bridg's First and Last in Suffering.* p. 47.]

(34) I will gently lead those that are with Young, that is (*saith he*) Christ will be very kind to those Saints that step aside; and he thus Comforts those that are big with young in a sinful sense; O ye Sinning Ewes who have been big with young! hath not he gone after you, and found you, and laid you upon his shoulders rejoycing? It may be thou hast been wand'ring, like *Dinah* from thy Fathers House, and art big with young, and afraid to go home; but fear not, Go and Try; he will not cast you out of Doors, though you come with *Big Bellies*, he will deal gently with you though with *Young*. And then, It is our Glory to be *Christ's Ewes*, and then when a *MAN* is Big with *Young*, and Cries out, O my *Belly*, my *Belly*! here is a Point of Comfort that Christ is Sweet to such Persons.-----Afterwards He cries out: O Blessed Ewes! O Believing Ewes! And O Believing Bees that suck the Honey of *Sin-Hatred* out of the Wornwood of *Sin-Acted*. In another place he tells us, that Christ accounts their very *Stammerings* sweet; *Meih, Meih*, saith the Little One, and the Mother counts it Musick. [*Durant's Sips of Sweetness upon Isaiah 40. 11.* Reprinted 1662.]

(35) I dare speak it as Confidently, as I Believe the Revelation to be Divine Scripture, that what Viol soever is pouring out, the Issue will be, Antichrist shall lose, and Christ shall gain. [*Marshall to the Commons.* June 15. 1643. p. 45.]

(36) Not only is that Covenant which God hath made with us, founded in the Blood of Christ, but that also which we make with God. [*Caryl. Oct. 6. 1643. p. 33.*]

(37) Beloved, can ye forget the *Souldiers*? I say, the *Souldiers*, who have spent their *Blood* for Christ, as Christ did for them, even their own Precious Blood in *God's cause* at *Newbery*. [*Evans to the Earl of Essex at St. Clements.* Sept. 26. 1643.]

(38) You

(38) You who sit at the Right hand of the Lord Jesus in this Common-wealth, as the Lord Jesus sits at the Right Hand of his Father in that Kingdom which is over all, &c. [*Sterry to the Commons. Nov. 26. 1645. Epistle.*]

(39) All you that have Contributed to the Parliament, come and take this Sacrament to your Comfort. [*Case.*]

(40) One *Redman* of *Castle-Dunnington* in *Leicestershire* in Opposition to the Order of the Church, deliver'd the Sacrament in the Afternoon, in Ale.

Notes upon Sect. 2.

Toleration will make way for False Christs, and False Prophets.
 (1) Destroy all Government. (2) Introduce Schisms, and Heresies.
 (3, 4) Authorize Mechanicks to Preach. (5) Tear the Church to pieces.
 (6) Divide us from God. (7) Give Encouragement to Blasphemy, Prophaneness and Dissolution of Manners. (8) And so to the End.

How can the Dissenters press for a Toleration now, after this agreement among themselves, that it must Inevitably draw after it the Ruine and Confusion both of Church and State?

§. 3. The Dissenters Harmony among themselves.

Presbyterian. **D**oes not the Apostle Prophecie, That in the
 (1) last days Perillous Times shall come, for men shall be Lovers of themselves, Covetous, Boasters, Proud, Heady, High-minded, having a Form of Godlineß, but denying the Power thereof. Ever learning, but never able to come to the Knowledge of the Truth. Yea, such as will not Endure sound Doctrine, but after their own Lusts, will heape to themselves Teachers, having itching Ears, turning away their Ears from the Truth; and will be turned into Fables and Fictions, New Lights, and

and Revelations. And are not your thus pretended *New Lights* the very Persons; thus delineated, by your own Confessions, and Practices too, even Murmurers, Complainers; desirous to walk after your own lusts, and having mens Persons in admiration for Advantage? Yea, take heed (I say) ye be not found to be those *Clouds without water carried about with Winds, and those wandring Stars* which the Apostle Jude speaks of, which know not when, or where, Immutably, to fix your Faith and Judgments: Whereas our *Presbyterians*, and all other True Believers, are always (1 Cor. 15. 58. Phil. 1. 27. and Chap. 4. 1. &c.) *stedfast, unmoveable, standing fast in the Lord in one Spirit, and in one mind, striving together for the Faith of the Gospel. and not tossed to and fro, like Children, carried about with Every Wind of Doctrine by the slight of men, as too many Sceptical Independents* are, to the Great Obloquy and Scandal of Religion. [Picture of Independency. p. 9.]

Independent (2) *You complain of your Misery, and Bondage, Sorrows, and Oppressions, and Troubles of the Church. What ails you? What Troubles you? Who Oppresses you? Where is the least shew of Oppression, or Cause of Complaint Minister'd to you; except it be because you are not suffer'd to oppress your Brethren? Can you feed upon nothing but Blood, yea, the Blood of your Brethren; that though you have every thing else, you so complain of Sorrow and Oppression? Is this your Sorrow and Oppression, that you cannot Oppress?* [Pulpit-Incendiary. 1648. p. 45.]

P. (3) Our *Sectaries*, in their Sermons, Prayers, Pamphlets, Discourses, Petitions, all cry out of *Persecution*; and accuse the *Orthodox Presbyterians* of *Persecution*; yea, when for their Seditious, Tumultuous Libellous Scoffing, Wicked Lying, Scandalous Reports, Books and Practices, they have been Questioned, theres nothing in their Mouths but *Persecution*, and of Unheard-of *Prosecution* of the Godly. I am of the Mind if any of them should come to be Imprison'd and Hang'd for Stealing, Killing a Godly Presbyterian, Plotting against the Parliament and City, in seizing upon their Forts, or some Parliament-men; One or other of them would cry out of *Persecution*. [Edwards Gangr. p. 37.]

I. (4) *The way Sirnamed Presbyterian, conjures all mens Gifts, Parts and industry, into a Synodical Circle, and suffers them only to Dance there.* [Jo. Goodwin's Theomachia. p. 33.]

P. (5)

P. (5) *Independents* are Beasts, Grolls, Puffoists, Wild-Geese, a Company of Juglers, sticklers against Parliament and Presbytery; a Generation of cunning Deceivers, and Fighters against God, Violaters of all the Laws of God and Nature; the most dangerous Sect that ever yet the world Produc'd; a Company of Rats among Joyn'd-Stools; Despisers of Magistracy, a Generation of men not worthy to give Guts to a Bear, *Moon-Calves*; All the Independents put together, have not so much Learning as one of a thousand other Ministers. A Wheel-Barrow (such as they trundle White-wine Vinegar on) fitter for them than a Coach. [*Bastwick Cited by Burton in his Brief Answer. p. 28.*]

I. (6) *That Reformation which is Forward, Rough, Peremptory, Impatient, Imperious, and will gather where it hath not strewed, and reap where it hath not sow'd; exact Obedience, and Subjection from those, to whom it hath not Effectually Taught or Perswaded Obedience, and Subjection; nor ever gave any tolerable Account unto truly Conscientious, and Considering, and Disinterested men of any worthiness in it, why it should be submitted unto, and cannot be Judg'd a Reformation according to the Word of God.* [*Jo Goodwins 12 Cautions. p. 5.*]

P. (7) The *Independents* are Railers, Revilers, Slanderers, Covenant-Breakers with God and Man, Ordinary Liars, Notorious Calumniators and False Accusers (such as in holy Scripture are call'd *Diaboli, Devils*) Heretiques, open Seducers, and Causers of Division, and Offences, contrary unto the Doctrine of Christ; such as all Christians have a special Command to take heed of, and to shun; and are prohibited to receive into their Houses, or bid God speed, or so much as to eat with, they are no Visible Saints, nor Good Dæmons: and therefore no True Form'd Churches, nor to be Communicated with in Holy things. [*Burton Cited by Bastwick. Independency not Gods Ordinance. p. 310.*]

I. (8) *Mr. John Goodwin says in his Theomachia, That the Presbyterian is a Bloody, Unpeaceable, and Persecuting Way, a Way much Damping and Deading the Flourishing Improvements of the Gifts and Graces of the Saints.* [*Picture of Independency. p 12.*]

P. (9) *Independency, A Seminary of Schisms, and Dangerous Divisions in Church and State-----A Flood-Gate to let in an Inundation*

dation of Heresies, Errors, Sects, Libertinism, and Lawlessness, without means of Suppressing them, when Introduc'd. [Prinn. Cited by Burton. *Vindication of Independency*. p. 40. 41.] Pharisaical, Spiritual Pride, Vain-Glory, Singularity, Self-conceitedness, of Superlative Holiness. [Ib. 43.]

I. (10) *If Ephraim be against Manasseh, is it any ways like but Manasseh will be against Ephraim? And God himself, Propheying of Ishmael, told his Mother, that he would be a wild man: and that his hand should be against every man; and every mans hand against him. Undoubtedly that Way whose hand shall be against every Way, will find that the Hand of every Way will be against it, and then what manner of Peace can reasonably be expected under the Predominancy of such a Way?* [Goodwin's Theomachia. p. 30.]

P. (11) The *Independents* have now the sword in their hands, and they think their Party strong enough to Encounter any adverse and opposing Party; and they profess they care not how soon they come to cutting of Throats; and speak of nothing but the slaughtering and butchering of the *Presbyterians*. [Bastwicks Postscript to Burton.]

I. (12.) *At the beginning of this Parliament, the whole Kingdom sided with Both Houses in the Vindication of their Liberties, and so it continued until such as did overmuch Idolize Presbytery, prevail'd for a Bill to Damn Episcopacy, Root and Branch, that Presbytery might succeed it, with its Fascibus, and Fustibus, with its Pontificalibus, and Synodalibus, nothing to be abated which concern'd either Wealth, or Jurisdiction, only an Episcopal Tyranny to be Exchanged for a Presbyterial Slavery.* [Answer to Prinnes 12 Queries. p. 19.]

P. (13) With what Faces and Consciences can ye think to Obtrude your Independent Ways and Fancies upon us, &c. [Picture of Independency. Licensed by Cranford. 1645.]

I. (14) *As the Bishops would call men Puritans, and Non-Conformists, and so Persecute them; so will the Presbytery call men Schismatics, Heretiques, Antinomians, Separatists, and do the like.* [Jo. Goodwins Answer to Mr. Prinn's Full Reply p. 15.]

P. (15) The Assembly of *Charenton*, judging the Sect of *Independents* to be not only Prejudicial to the Church of God, in so far, that it endeavours to bring in Confusion, opening a Gate to all kinds of Singularities, and Extravagancies, and taking away all means of any remedy to the Evil, but also most Dangerous to the State; where (if it had place) there might be as many Religions set up, as there be Parishes, or particular Congregations; doth enjoyn to all the Provinces, and particularly to the Maritimes, to take heed that the Evil takes no foot in the Churches of this Kingdom; to the end, that *Peace*, and *Uniformity*, as well in *Religion*, as in *DISCIPLINE*, may be *Inviolably Preserv'd*; and that nothing be brought in amongst us, which may alter in any kind the Service due unto their Majesties. *An Extract of the Act.*
Dec. 26. 1644.

I. (16) *The Spirit of the Ten-horned Beast (Rev. 17.) is now making war with the Lamb, (which is likely to be his last War, Babylons fall following in the next Chap.) and this Spirit warreth under new Colours; not red, but white, whose word is Reformation, and this under a Fair Colour of a Covenant, by Virtue whereof, pretending a just Title to the War, he hopes by the help of the Remonstrance; and the Prime Authors thereof, and their Adherents, to enact a New Bestiall Tyranny, over Souls, Bodies and Estates, under new Names, and Notions, Burton's Conformities Deformity. Ep. Ded.*

P. (17) The *Independents* worse then *Diotrephes*, or the *Pope*, most *Diabolicall Tyranny*, Lording it over Gods *Clergies*, Fellows of *Goatham College*, not knowing their *Primer in Politicks*, nor their *Catechisme in Divinity*.

I. (18) *The Church of England is a True whorish Mother, and they that were of her, were base begotten, and Bastardly Children, and she neither is, nor ever was truly married, Joyned, or United unto Jesus Christ in that Espousal Band, which his True Churches are, and ought to be, but is one of Anti-Christ's Nationall Whorish Churches, and Cities spoken of Revel. 16. 19. &c. The Church of England is False and Anti-Christian; and as she is a False and Anti-Christian Church, she shall never make True Officers and Ministers of Jesus Christ. As Jannes and Jambres, withstood Moses, so do these Men also Resist the Truth. Lilburn Cited by Bastwick.*
D Indep.

Indep. &c. P. 315. [*Yea, when they write most mildly against the Presbyterians, they call them Lyons, Bears, Wolves, Tygers, Baals Priests, The Limbs of Anti-Christ, the Anti-Christian Brood, the Devils Ministers, Presbyterants. Ibid. P. 316.*]

P. (19) The *Independents* are taken up in Biting and Devouring one another; in Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, &c. *Bastwick's Indep. not Gods Ord.* P. 330.

I. (20) *I Challenge our Brother for taking Christs name in vain, when in stead of finding Christ set upon his Throne in their Congregations, we find there no more then an Image, such as Michal had made up instead of King David; or as those that in Mockery made of Christ a Pageant King, Stripping him, and putting on him a Scarlet Robe, and on his head a Crown of Thorns, and in his hand a Reed; Saluting him with Hail King of the Jews. Burton cited by Bastwick. Independency not Gods Ordinance.* P. 312.

P. (21) I here present ye with a Catalogue, or Black Bill of the Errors, Heresies, Blasphemies and practises of the Sectaries of this Time; Broached and Acted within these Four last Years in *England*: And that in your Quarters; and in places under your Government and Power, for which I tremble to think lest the whole Kingdom should be in Gods Black Bill. *Edwards Gangren. 1646. Ep. Ded. to the Lords and Commons.*

I (22) *This whole Postscript (of Bastwick) is a very Cento, and farrago, or hodge-podge of Invectives, Sarcasms, Scurrilous Scoffs, Incendiary Incentives to stir up the State, and all sorts of People, to root out, and cut off all those that are of the Independent way, as they call it. Burtons Brief answer to Bastwick. Postscript.*

P. (23) Oh the Faithfullness, Dutifullness, Patience, Long-Suffering, Forbearance of the *Presbyterians*! Their Dutifullness and Patience in waiting upon the Parliament; their Faithfullness in not abating in their zeal and Respects to them; Oh their Love, Kindness and Tendernefs to the *Independents*, yea to other Sectaries also, who have had something of Christ, and Grace in them; and have not fal'n into Errors, and Blasphemies, raising their

their foundations. But now on the *other* hand; the *Sectaries*, (though a *Contemptible* number, and not to be named at the same time with the *Presbyterians*) have not waited upon the Parliament and Assembly, for the Reformation, but Preach'd against it, and stir'd up the People to Embody themselves, and to Joyn in Church-Fellowship, gathering Churches, setting up *Independent* Government; Re-baptizing; and Dipping many hundreds, &c. *Edwards Discovery*, P. 51.

I. (24) *Such an Oracle of Infallibility, and such a Supremacy as no True-bred-English-Christian can Interpret for other then Anti-Christian Tyranny; And all under the name of a Christian-Presbyterian Church-Government. Burtons Conformities Deformity.* P. 21.

P. (25) *Ambitious, Proud, Covetous men—Libertines and Loose Persons, who have a Desire to live in Pleasures and Enjoy their Lust, and to be under no Government, they are Fierce and Earnest for Independency, and against Presbytery. All wanton-witted, Unstable, Erroneous Spirits of all Sorts; all Heretiques, and Sectaries, Strike in with Independency, and Plead they are Independents. Edwards Further Discovery.* P. 185.

I. (26) *Their Ordinary Councells (the Presbyterians) drive at two Main things (yet both reduc'd to One Head, to wit, Tyranny) The one, Tyranny over our Bodies, Estates, Free-holds, Liberties, Laws, and Birthrights of all English Free-born Subjects: The other, Tyranny over our Souls, and Consciences. Burtons Conformities Deformity. Ep. Ded. 1646.*

P. (27) *Independents are most Obstinate Rebels, both in Opinion, and Practise; and Perfidious Violators of such a Main and Principal Foundation, as will Inevitably Ruinate all other Fundamentals of True Religion, if allow'd unto them. Colemanstreet Conclave Visited. Pref. 1648. [I say and hold that all sorts of Independents among us, (Separating themselves into their Private Conventicles, and Unwarranted Church-way, as they call it, against all Authority and Power of the King and Parliament, the Unquestionable Sovereign and Supreme Magistracy, ordain'd by God himself; and in resisting whose ordinance, they apparently oppose and resist, even the Lord God of Heaven Himself; are not by any means to*

be admitted or permitted amongst us, neither is their Separation, or Division from us, to be so Extenuated or so minced by us, as to give any the least allowance to them. *Ibid.*]

I. (28) *Is Presbytery, because Parochial, Classical, Provincial, less Tyrannical, then Episcopacy, because many Rule in that, and in this but One? Or rather not more Tyrannical, because One Tyrant is not so much as many together? Evil in a Community, is stronger, and more diffusive then in Unity. Saltmarsh's Answer to Ley. 1646. P. 5.*

P. (29) *Korah, Dathan, and Abiram rose up against Moses and Aaron, as our Independents do now adays, against the most Just and Righteous Authority of Parliaments, and their Power; in constituting under them for their assistance, in matters of Religion, the Synods, or Assembly of Divines at Westminster, Even as the Lord appointed and constituted Aaron under Moses in Holy things. Coleman-street Conclave, Parallell to the Reader. 1648.*

I. (30) *The Idolatrous Heathen, sought to maintain their Idolatrous Religions by the same Stratagems, Methods, and Ways, which the Ordinance for the Preventing of the growing, and spreading of Heresies, proposeth for maintaining the Religion of Christ. Modest and Humble Queries Printed, London. 1646. p. 2.*

P. (31) *The Apostles, in many Places of their Writings, speaking of Heretiques, and false Teachers in their times, and Propheying of those in after times, both the Popish Faction, and the Sectarian, speak of them as Apostates, Antichrists, False Prophets, Seducers, Deceivers, Idolaters, Blasphemers, and their Doctrines, and ways, as Apostacy, Idolatry, Blasphemy, worshipping of Devils, Seducing, and such like. Edwards against Toleration. 1647. P. 185.*

I. (32) *In the Latter days, False Christs and False Prophets shall arise, saying, Loe! Here is Christ, Or Loe! there he is, &c.—Wherefore if they shall say unto you, (see here how our Saviour Ingeminates the Caution as a thing of Serious Consideration,) Behold he is in the Desert; Go not forth; Behold he is in the Secret*
Cha. 1.

Chambers; (*Mark here also how near our Saviour comes to our Sectaries Practices, and Rebellious Church-ways, as they call them, now adays: Or he is in Shops, Barns, and such like Private Conventicles.*) Believe it not. Colemanstreet Conclave Visited. P. 1. 1648.

P. (33) The Congregationall men swore to Endeavour *Uniformity*; and yet practice this day, *Multi-formity* of Religions, & have put to the sale the Bloud of many Gallant men in Scotland, that so they may buy with their lives, *Cursed Liberty of Conscience*. But will it not be bitterness in the End? *Rutherfords Free Disputation.* 1649. P. 256. [We know no service to the State done by these men, but that they set up with the sword, all the Blasphemous and Hereticall Sects and Religions, that *Tho. Mancer*, or *John of Leyden* fancy'd contrary to the Oath of God. *Ib.* 259.]

I. (34) Was there ever any thing done in the Bishops time, or any thing attempted to be done by this Generation of men, in the day of their Greatest Interest and Power in the Kingdom; of that Bloody Consequence to those Godly Persons, Ministers, or others, whom they most hated, and sought to crush as this Ord'nance, (to Prevent the Growing and spreading of Heresies, &c.) if once Establish'd, is like to be to far greater numbers, of truly Pious and Conscientious Men. Some Modest and Humble Queries. P. 7.

Notes upon §. 3.

I Shall not need to cut up this Section by Paragraphs; but rather recommend it whole, to the Consideration of any Indifferent Reader. These are the People that assume to themselves the Title of the Kings best Subjects, and the Church of Englands True-Protestants; when yet at the same time, they do with their own Lips, and Pens, declare themselves the Implacable Enemies of Order, and of One another. They call for Indulgence contrary to Law, from those whom they themselves destroy'd for Living and Acting according to the Law; and to whom (so far from Mercy) they never shew'd so much as Humanity, or Common Pity. They demand a Comprehension with that Church, which they do Joyntly pronounce to be Anti-Christian. They make

make use of Religion, and Tenderness of Conscience, as their Plea for a Common Union with the Church: and yet what is it, but the same Pretense of Religion and Conscience, that Causes all those Mortal Feuds among themselves? What Religion can be expected from men of these Outragious Principles? What Peace with so many Implacable Antipathies, and Oppositions? What Truth, from such a Medley of Pernitious Errors? and what Trust can be given to those, that never kept Faith either with God or Man? Nor ever agree'd, but in order to the Ruine and Confusion of the State? Would they be United? ye see 'tis Dangerous and Impossible. Dangerous in respect of the Publique; and Impossible among Themselves; for they make it no less then Matter of Damnation, to Suffer one Another. Now according to these Practices, and Positions, let the world Judge of the Design.

§.4. *The Dissenters Behaviour toward the Government; and first, the Clergy.*

(1) **P**ernicious Deceivers, Presumptuous Shepherds, *Baalamites*, Blazing-Stars, Glosing Hypocrites with God, Fastings-Pharisaicall Preachers, Miserable Guides, Counterfeit-False Prophets, Sycophants, Trencher-Priests, Conscience-Brokers, Dangerous and Pestilent Seducers, Sectary-Precise Preachers, Trecherous Watchmen, Sworn Soldiers of Anti-Christ, &c. *Barrow and Greenwood. Cited in Bancrofts Survey of Holy Discipline. P. 355.*

(2) This new Parcell of *Mockery*, and *Jesuited Popery*, as bad as any in the *Mass-book* [i. e. *A Collection of Prayers and Thanksgivings used in his Majesties Chappel, &c. and publish'd by his Majesties Command. 1644.*]

(3) Croaking Frogs (*Clergy*) that crept into the Kings Cambers, who are known by the Gutter whence they came, out of the Dragon, out of the mouth of the Beast and the False Prophet. They are the Spirits of Devils, who go forth unto the Kings of the Earth to gather them to Battle, &c. The Frogs Heads are like their Caps [*Quadrata Ranarum Capita.*] Here is work for the Parliament,

Parliament, that the King may have no more Croakers in his Chambers. *Wilson to the Commons, Sep. 1642.*

(4) A Stinking Heap of Atheisticall and Roman-Rubbish, a Rotten Rabble of Slanderous Priests and Spurious Bastard sons of *Belial*, who by their Affected Ignorance, and Laziness, their False Doctrines, and Idolatrous & Superstitious Practises, in Gods worship; by their most Abominable Evil Lives and Conversations, had, like *Hophni* and *Phinehas*, made the Lords Ordinances to be even abhorr'd by the People. *Vicars Jehova Fireb. P. 88. 1644.*

(5) Who among us 7. years ago Imagin'd that this Land should be healed of the two Great *Plague-Sores* of this Land; viz. The *Common-Prayer Book* and *Episcopacy*; of the lesser Scabs, of *Deans*, and *Prebends*, *Chancellors*, *Arch-Deacons*, *Queristers*, *Promoters*, &c. Together with the Spiritual Courts, and all the Trumpery of their Superstitious Ceremonies. *Loves Sermon. at Uxbridge Jan. 30. 1644. P. 29.*

(6) If Justice be at a stand, and cannot take hold of Living Delinquents, to keep the *Ax* from rust, Let Justice be Executed upon Liveless Delinquents. Are there no *Altars*, no *High-Places*, no *Crucifixes*? &c. *Greenhill to the Commons. Ap. 26. 1643. P. 37.*

(7) Throw away the Rubbish, out with the Lords Enemies, and the Lands; Vex the *Midianites*; Abolish the *Amalekites*, else they will vex you with their Wiles, as they have done heretofore. Let *Popery* find no favour, because it is *Treasonable*; *Prelacy* as little, because it is *Tyrannicall*: but Establish God, his Truth, and ways. *Coleman to the Commons. Au. 30. 1643. P. 64.*

(8) God was weary of our New-Moons and Sabbaths, and the Calling of our Assemblies! He could not smell in our Common Feasts; our Sacrifices were an Abomination to him, through the Noisomness of those Corruptions which *Hophni* and *Phinehas* (Superstitious and wicked men in the Priesthood) mingled with them. *Strickland No. 1944. P. 33.*

(9) The Hierarchy is become a Fretting *Gaugreen*, and Spreading Leprosy, an Insupportable Tyraany; Up with it, Up with it

it to the Bottom, Root and Branch, Hip and Thigh; Destroy these *Amalekites*, and let there Place be no more found. *Coleman to the Par. An. 30. 1643. P. 39.*

(10) Our Cathedralls are in a Great part of late become the Nest of Idle Drones, and the Roosting Place of Superstitious Formalities. *Coleman to the Commons An. 30. 1643. P. 39,*

(11) How was this Honourable and Famous City of *London* furnish'd? Even just as *Jeroboam* furnish'd *Bethel*, with the Idlest, the most Superstitious of all the rest. *Id. Ibid.*

(12) An Ungodly Generation that weep with a Loud Voice, and Complain their Gods are gone; their God *Episcopacy*, their God *Liturgy*, the *Organ*, and the *Surplice*, the *Cross*, &c. *Stanton to the Commons Ap. 24. 1644. Epistle.*

(13) Our Religion and Liberties are settled by the Laws of the Land, not so *Israels* in *Egypt*. And therefore the Anti-Christian Party, in their attempts to wrest them from us, are more Unjust and cruell, then of Old was *Egypt*. *Ibid. P. 5.*

(14) How many Dumb Devils are now casting out of many Parishes in the Land? *Bond to the Commons, Mar. 27. 1644. P. 44.*

(15) What had we got if the Prelaticall Party had been set up? What could we have Expected from them, but superstitions, Innovations, Illegalities, Bondage of our Estates, Liberties and Consciences? *Burroughs to the Commons. Sep. 7. 1641. P. 40.*

(16) I profess that I cannot Expect a Complete deliverance from these and other like Oppressions, but by the Extirpation of the Frame [of Prelatical Government] *Ash to the Commons. Mar. 30. 1642. P. 61.*

(17) The Violence that is done to me, and my Flesh, be upon thee O Papacy, shall the Inhabitants of *Ireland* say: And my Blood upon Thee O Prelacy, shall *England* say. *Newcomen to the Commons, Nov. 5. 1642. P. 38.*

(18)

(18) Prophane Sons of *Belial*, (the Clergy) who like *Ely's* Sons made the People *Abhor the Offering of the Lord*. *Love, Jan. 30. 1644. P. 18.* The two *Plague-Sores, Episcopacy, & Common-Prayer-Book*, P. 22. *Episcopacy, Jure Diabolico*. P. 28.

(19) The Church Committed to Persons Illiterate and Insufficient ; Dumb Dogs—Men swallowed up with wine and strong Drink, whose Tables are full of Vomit and Filthyness, Whoremongers and Adulterers, who as fed Horses neigh after their Neighbours wives—Priests of *Baal, Bacchus*, and *Priapus*, Sons of *Belial* &c. *Whites first Century. Epistle to the Reader.*

(20) Of all the Nations that have Renounc'd the Whore of *Rome*, there is none in the world so far out of Square as *England*, in retaining the *Popish Hierarchy*. *Epist. before the Demonst.*

(21) The *English Prelacy* is the Product of proud Ambition, and Arrogancy, and Contrary to the Express Command of Christ. *Baxters 5. Disputations P. 45.*

(22) *Bishops* are Thorns and Thistles, and the Military Instruments of the Devil. *Baxters Concord. P. 122.*

(23) *Prelacy* is a Government which Gratifieth the Devil and wicked men. *5 Disputations. P. 36.* Contrary to the word of God, and Apostolical Institution. *Ibid. P. 51.* Against the will of Christ, and the wellfare of the Churches. *Ibid. Pref. 16.*

(24) Your Churches bear with Drunkards, Whoremongers, Railers, Open Scorners at Godlyness, *5 Disputations P. 37.* The most Ungodly of the Land are the forwardest for your ways. You may have almost all the Drunkards, Blasphemers, and Ignorant haters of Godliness in the Country to Vote for ye. *5. Disp. Pref. P. 17.* to the Adherers to Prelacy.

(25) What is this *Prelacy* ? A mere *Anti-Christian Encroachment* upon the Inheritance of Christ. *D. Owen. Thanksgiving Sermon Oct. 24. 1651. P. 5.*

(26) They (the *Episcopal Clergy*) are as zealous for Crosses and Surplices, Processions, and Perambulations, reading a Gospel at a Cross-way, the Observation of Holy days, the Repeating of the Litany, or the like Forms in the *Common Prayer*, the Bow-
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ing at the Name of the word *Jesum*, (while they Reject his Worship) the Receiving of the Sacrament, when they have no Right to it, and that upon their Knees, as if they were more Reverent and Devout then the true Laborious Servants of Christ; with a Multitude of things which are only the Traditions of their Fathers; I say they are as zealous for these, as if Eternal Life Consisted in them. Where God forbids them, there they are as forward as if they could never do enough; and where God Commands them, there they are as backward to it; yea as much against it, as if they were the Commands of the Devil himself. And for the Discipline of Christ, though all parts of the world have much opposed it, yet where hath it been so fiercely and Powerfully resisted? The Lord Grant that this Harden'd, willfull, Malitious Nation fall not under that Heavy Doom *Luke. 19. 27. But those mine Enemies which would not that I should reign over them, bring them hither and Slay them before me.* Baxters Saints Rest. Part 3. P. 91.

(27) If the Parliament should hereafter see a Convenience in Prelacy for this Kingdom, were not this Oath then Prejudicial either to the Parliaments Liberty or the Kingdoms felicity? This Objection Supposes that the most Wicked Anti-Christian Government may be a Lawfull Government in Point of Conscience. *Coleman at St. Margarets Westminster upon Entering into the Covenant Sep. 29. 1643. P. 37.*

(28) Who cannot witness the Superstitious abuse of *Englands Liturgy*? *Superstitious*, say I? nay, *Idolatrous*; What was by the *Smeſtymnian Episcopo-Mastix* alledg'd of the Liturgy twenty year ago, I doubt is verifi'd of it still. *Jerubaal Ridivivus P 22. 1663.*

(29) The Church of *England* Evidently Declare themselves Limbs of *Anti-Christ*; Therefore there is no Communion to be kept with such in their Publique worship. *Vindicia Cultus Evangelici. 1668. P. 39.*

(30) The Ministry of the Church of *England* is False, Superstitious, and Idolatrous; therefore it is Unlawfull for the People of God to Joyn in it. *Ibid. P. 42.* [The Persons Performing the Publique worship in the Church of *England*, are no Officers appointed by

by Christ; but an *Anti-Christian Ministry*, such as Design'd the Ruine of Godlyness, and Idolaters. *Ibid.*]

(31) I mean to make the Godly Reader see the distress and Danger we were Plunged in by the Nefarious Plots of *Jesuiticall Priests* and *Perfidious Prelates*; for I may most Just'y link them together, like *Simeon* and *Levi*, brothers in Iniquity, Combining, and Complotting to reduce us to the accursed *Romish Religion*. *Vicars. Jehovah Fireb. P. 6.*

(32) How comes it to pass, that in *England* there is such Encrease of Popery, Superstition, *Arminianism*, and Prophaneness, more then in other Reformed Churches? Doth not the Root of these Disorders proceed from the Bishops, and their Adherents, being forced to hold Correspondency with *Rome*, to uphold their Greatness, and their Courts and Canons, wherein they Symbolize with *Rome*? and whether it be not to be feared, that they will rather consent to the bringing in of Popery, for the Upholding of their Dignities, then part with their Dignities for the Upholding of Religion? *Smectymnus P. 66.*

(33) The Prelates Late Canons and Oath purposely contrived for the perpetuating of their Hierarchy, and their other Treacherous Endeavours against the State, joyning with the Papists, and with them labouring to bring all into Confusion, hath helped thus far toward the taking them away Root and Branch. (*Marshall to the Commons, June 15. 1643. P. 19.* [The Roman Emperors wasted the Saints in Ten several Persecutions; but all these were nothing in Comparison of this Destroyer, all their loins not so heavy as the little finger of *Anti-Christ*. *Ibid. P. 25.*]

(34) We may answer all Queries about the Reign of Christ thus, the Blind begin to have their Eyes Unseal'd, the Lame do walk at Liberty, Proud ones are abas'd, the Mighty ones are put from their Seats, Errors Discountenanc'd, Truths Enquir'd after, Ceremonies and Superstitions are cast out, Monuments of Popery and Paganism cast down. *Caryl to the Commons April. 23. 1644. P. 35.*

(35) Never were there Grosser Idols in *Rome* then those things, as they were used by some, and what is abus'd by Superstition;

ought not to be retain'd. *Sedgwick. Jan. 16. 1643. P. 33.*

(36) Such a Generation of men there were amongst us that by Compliances with Idols and Idolatry went about to Drive God away, and what Consistence can there be between the *Ark and Dragon*, between God and Idols. *Strickland, No. 5. 1644. P. 32.*

(37) 'Tis now more then manifest that *Rome* and Hell had long since taken Councell; by working to Extirpate all Protestant Religion; as for Dissolving our Laws, the Introducing Arbitrary Government, it was but a design on the by to Cajole, and Hire the Court to their Party. *Ward, Deut. 33. 16. P. 16.*

(38) *Israel* will not be cured without a Full and Total Extirpation of all the accursed things and Persons also. *Fair-Cloth on Josh. 7. 25. P. 25.*

(39) These Ecclesiasticall Offices, Ceremonies, and Discipline, are set up by the *Pope*, and are an Appendix or Tayl of Anti-Christ. *D. Holmes on 2 Pet. 3. v. 13. 1641. P. 33.*

(40) They are Butchers and Horse-Leeches; These Dragons Tyranny, and Bloud-Thirsty Proceedings are Inexcusable. *Haye any. P. 28. and Martins Protestat.*

(41) Episcopacy must not be Moderated nor Reserved; but presently and wholly taken away. *Answer to London-Petition, fol. 33.*

(42) The Church Ministry, and worship in *England*, are all Anti-Christian, from which, all Gods People are in Duty and Conscience bound to separate themselves. *Eight Propositions.*

(43) The Bishops must be utterly Extirpated, no less then the *Romans* Rooted out the very name of *Tarquins*, for the Tyranny they had Exercis'd. A Wind to Fan or Cleanse will not serve their turn; but it must be a Full mighty Wind to root up, and carry away the very foundation of their being. *Sions Plea, and Christ on his Throne.*

(44) Strike

(44) Strike neither at great nor Small; but at these Troubles of Israel. Smite that *Hazael* in the Fifth Rib; yea, if Father or Mother stand in the way, away with them, Down with the Colours of the Dragon, Advance the Standard of Christ. *Sions Plea.* P. 240. and 200.

Notes upon §.4.

You have here the Spirit of the Godly Party, and the False-True-
Protestants, set forth in their own words: and in such Terms too,
as Paganism it self would Blush at. There never was any Design Ma-
nag'd with so little regard to the Rules of Government, or the Mea-
sures of Charity; Truth, Good Manners; or (in One word) of
Humane Society. Never any Order of Men certainly, Ne-
ver any Constitution, treated at that Scurrileous, Barbarous, Scanda-
lous, and Malicious Rate. And yet all this while, these Sanguinary,
and Violent Incendiaries are Juggled, and Impos'd upon the Multitude,
as the only Men to Reform our Manners, and Advance the Purity of the
Gospel. Let but the Reader now Compare this Ribaldry with the Lan-
guage of the Holy Ghost; This Reviling of Dignities with the Pra-
ctices, and Precepts of Christ and his Apostles; This Uncharitable
Censoriousness, with that Caution of our Saviours, Judge not, that
ye be not Judged; This Cruelty of Rigour, and Persecution with the
Dictate of Christian forbearance; The ways and Consciences of
our New-Gospel Professors with those of former times; and He will
easily resolve himself whether these Methods, and Motions be from Hea-
ven, or Hell; and how far, even in the point of ordinary Prudence,
as well as of Christian Piety, we may safely deliver our selves up to the
Conduct of these Guides; whose Example, as well as Doctrine runs
directly Counter to that which has been transmitted unto us by our Savi-
our Jesus Christ. It will not need any Artifice, or Flourish to render
these Impious Extravagances odious to any man that shall duly Consider
them; for they carry their Shame, and their Condemnation in their
Foreheads.

§. 5. The Dissenters Behaviour toward the Civil Government.

(1) **W**Hat *Junto's* of Hell have been found out? what Plots Discover'd; what Cabinets of Letters Detected; what Actions Described; what Hearts anatomiz'd? Popery, Prerogative, Protestations, Plotters, Prelates, all come to light, and found Desperate, and Devilish. *Lightfoot to the Commons. An. 26. 1645. P. 17.*

(2) The Same Spirit that Actuated *Cain* to Kill his Brother *Abel*; Actuated the *Pharisees* to kill the *Servants*, the *Sons of God*; the same hath Actuated these men to kill the *Saints*. They all walk by the same Bloody Principles: They have the same Enraged Spirit: with the same Hellish Rage; Rage which reacheth up to Heaven, by which they have shed any of the Blood of the *Saints*, they would have shed all; If all the Blood that was shed from *Abel* to this time, did run in the Veins of any one Child of God, they would open that Vein, and let out that Blood, and Spill it as water upon the Ground. *Caligula's* Bloody wish is in all their Hearts; *Oh that all the Saints and Servants of God had but one Head, that with One Blow I might strike it off. Heyrick to the Commons, May. 27. 1646. P. 23.*

(3) What shall we think of that *Legion* (of Devils, I had almost call'd them) who now possess the Land; and after the manner of Devils indeed, seek all to rent and tear it in pieces? I mean that *Coluvies*, that heap, or gathering together of the Scum and Dross, and Garbage of the Land; That most accursed Confederacy, made up of *Gebal* and *Ammon*, and *Amalek*, *Philistins*, with the Inhabitants of *Tyre*, of *Jesuits*, and *Papists*, and *Atheists*; of Schismaticall and Infamous Persons in all kinds; with that Bloody and Butcherly Generation, commonly known by the name of *Cavaliers*. *Jq. Goodwins Anti-Cavalierism. P. 2.*

(4) *Qu. What is your Name?* *An. Cavalier.* *Qu. Who gave you that name?* *An. My Seducers and deceivers in my Innocency, wherein I was made a Member of the Church of Rome, and consequently a Limb of Anti-Christ, an Enemy to all Godliness, a Child of the Devil, and an Inheritor of the Kingdom of Darknes, amongst the Infernall Spirits that Rule in the air of this Terrestriall Globe.* *Watsons Cavaliers Catechism. 1643. P. 25.*

(5) To Call a man *Defender of the Faith*, who is a *Persecutor* of it: To call a *Prophane Tyrant*, *Gracious*; O what *Abominable Falsity* and *Flattery* is this? To call *Wicked, Perjur'd, Prophane Dukes*, or *Bloudy-minded Popish Arch-Bishops*, your *Grace*; what is it less then *Blasphemy*? it were *Fitter* to call them your *Vice*, then your *Grace.* *Mene Tekel, P. 60.*

(6) There is very little Difference between *Devils* and *Wicked men*. I may say without breach of *Charity*, *Devils Incarnate* are made *Subject* this day; and their *Subjection*'s the *Subject* of this days *rejoycing.* *Caryl on Luke 10. 20. P. 22.*

(7) This is the *Curse* of *God* on that *Party*; *Notwithstanding* *God* sets himself against them, yet they will not come in and *Repent*, for *God* takes no pleasure in them to give them *Repentance.* *Buttroughs on Isay 66. 10. P. 58. 59.*

(8) If the *Retinue* of *Jim* and *Ojim* about his *Majesties Person*, Those *Hairy Apostates* from *Humanity* it self, be in the *Bishops Judgment*, the service of *God*; well may he say that *the King suffers for the Protection of the Service of God.* Or if the *Ruine* or *Destruction* of the *Lamb* by those walking *Sacks of Bloud*, the *Cavaliers*, be the *Preservation* of our *Laws* from *Corrupt Interpretation*, It is somewhat a *Tolerable Conjecture* to think the *King* may suffer by it. *Os Ossorianum. Jo. Goodwin. P. 21.*

(9) The *Cavaliers Catechism*: Or the *Reformed Protestant*, *Catechising* the *Anti-Christian Papists, Malignants, Incendiaries*, and other ill-Affected Persons under the name of *CAVALIERS.*

(10) I went (saith he [The King] of his going to the House of Commons) attended with some Gentlemen; Gentlemen indeed; the ragged Infantry of Stews and Brothels; the Spawn and Shipwreck of Taverns and Dicing-Houses. *Iconoclastes. P. 25.*

A Prayer for the Preservation of his Majesties Person, &c.

Priest.

Right Responds.

(11) O Lord Guard the Person of thy Servant the King. } *From Jesuites, Papists, Irish Rebels, and Evil Councillors about him.*

People.

Resp.

Who putteth his Trust in thee. } *Not we hope in the Arm of Flesh, as Cavaliers, Delinquents, and such Enemies to the Kingdom.*

Priest.

Resp.

Send him and his Armies help from thy holy Place. } *Not from Denmark, Belgia, France, Spain, and Ireland.*

People.

Resp.

And evermore mightily defend them. } *From the Insinuations of Incendiaries & other Promoters of this War.*

Priest.

Resp.

Confound the Designs of all those that are risen up against him. } *To withdraw him from his Parliament, and the Protection of his best Subjects.*

People.

Resp.

And let not their Rebellious Wickedness approach near to hurt him. } *Nor any more to Rob, Spoil, and Kill the Poor People of this Nation.*

Priest.

Resp.

Oh Lord hear our Prayer. } *That our King may speedily return home from destructive Misleaders.*

People.

Resp.

And let our Cry come unto thee. } *And the Cry of thy Peoples blood, in Ireland, and England.*

Cavaliers New Common-Prayer-Book Unclasp'd. P. 3.

(12) The Wofull Miscarriages of the King himself, which we cannot but acknowledge to be Many and very Great in his Government, that have Cost the Kingdom so Dear, and cast him down from his Excellency into a horrid Pit of Misery, almost beyond Example, &c. [*Vindication of the 59 London Ministers*, p. 6. 7.]

(13) The Kings Letters, full indeed of much Evil, and Demonstration of no Change of Heart, from his former Bloudy, Cruel Unkingly Practices, of the Ruin of himself and his Kingdom, as much as in him lay. [*Vicar's Chron.* p. 43.]

(14) All Good Consciences shall Condemn that Course: It shall be Easier for Sodom and Gomorrah in the day of Judgment, than for such a Court. [*Admonition to the Parliament.* p. 3.]

Notes upon Sect. 5.

THIS Section is of the same Spirit with the former, and onely a Malevolent Continuation of the same Design, for the overturning of the Government; by Rendring the King, his Majesties Ministers, and his Friends, and the whole Frame of the Civil State, Despicable, and as Odious as the other did the Bishops and the Clergy. What a Rabble of Bug-words have we here hudled together in the First Paragraph? (Num. 1.) What a Diabolical, and Uncharitable Judgment pronounced upon the whole Party of the King? (2 and 3.) What an irreverent Mockery upon the Catechism of the Church? (4) What can be more Insolent toward the Person of our Sovereign? (5) How Rude, and how Un-Christian is the Character pronounced upon the Cavaliers? From 6 to 11) And then see the Turning of his late Majesties Devotions, in his distress into Droll and Buffon, (11) The lewd Reproaches cast upon that Pious Prince in the depth of his Afflictions, by the London Ministers, even in their Pretended Service to him, (12) The Clamorous Outrage of Vicar's Revilings: (13) And the Parliament as ill treated by others of the same Stamp, as these People treated the King.

§ 6. *The Presbyterians Opinion of the Covenant.*

(1) **T**HE *Covenant* was the Parliament Sword and Buckler ; for when the Cavaliers shall see ye come Armed with the *Covenant*, they will *Run, Run, Run* from the Presence of the Lord of Hosts. [*Coleman's Exhortation-Sermon to the Commons.*]

(2) As God did swear for the Salvation of men, and of Kingdoms ; so Kingdoms must now swear for the preservation and Salvation of Kingdoms ; to Establish our Saviour *Jesus Christ* in *England*. [*Nye upon the Covenant.*]

(3) We Know (O Lord) that *Abraham* made a *Covenant* ; and *Moses* and *David* made a *Covenant* ; and our Saviour made a *Covenant* ; but Thy *PARLIAMENTS Covenant* is the Greatest of *All Covenants*. [*A Lay-Precacher at Banbury in his Prayer.*]

(4) Look upon your *Covenant*, I beseech you, and doe Justice upon *Delinquents* Impartially, and without Respect of Persons. [*Palmer to the Commons, Aug. 13. 1644. p. 48.*]

(5) None but an Atheist, Papist, Oppressor, Rebel, or the Guilty Desperate Cavaliers, and Light and empty Men can Refuse the *Covenant*. [*Coleman, Sept. 17. 1643. p. 23.*]

(6) This Despised *Covenant* shall Ruin Malignants, Sectaries and Atheists : Yet a Little while, and behold he cometh, and walketh in the greatness of his strength, and his Garments Dyed with Bloud. O, for the Sad and Terrible day of the Lord upon *England* ; their Ships of *Tharshish* ; their Fenced Cities, &c. Because of a *Broken Covenant*. [*Rutherford's Letters, p. 555.*]

(7) I think it my last Duty to Enter a Protestation in Heaven, before the Righteous Judge, against the Practical and Legal Breach of *Covenant*, and All Oaths impos'd on the Consciences of the Lord's People, and All Popish, Superstitious Mandates of men. [*Ruth. Lett. p. 575.*]

(8) In

(8) In the *League and Covenant*, that have been so Solemnly and Publickly sworn, and Renewed by this Kingdom, the Duty of Defending, and preserving the King's Majesty's Person, and Authority is Joyned with, and *Subordinate* to the Duty of *Persevering and Defending the True Religion and Liberties of the Kingdoms*, [Gillespy's *Usefull Cases of Conscience*. page 55, 56.]

(9) Look upon the *Covenant* to which we have lift up our Hands. I Tremble when I Read it. We *Covenanted*, not onely against *Prelacy*, but *Popery*; not onely *Hierarchy*, but *Herésie*; not onely *Sin* but *Schism*. [Watson to the Commons, Decemb. 27. 1649.]

(10) Will not these Abjurers of the *Covenant*, of all others, be the very Chief of Sinners, whilst they become Guilty of no less than the very Sin against the *Holy Ghost*? Or at least border as near to it as possibly may be? *O amazing Vengeance!* Oh most dreadfull of all *Judicial Strokes* that can fall upon the *Reprobate* minds of men! May not the *Dismal Doom* of *Francis Spira* be here remembered? and *Solomons Back-slider in Heart*, who shall be fill'd with his own ways? Prov. 14. 14. Though to commit Murther upon the High-way, and to doe it *Deliberately*, and in *Cool Blood* too, be a most *Horrid Crime* against the very *Light* of Nature, and against the *Second Table*; yet how short doth it come of *This*; the highest of all Crimes imaginable; A Crime that murthers *Conscience!* that murthers *Souls!* that murthers *Religion* it self! a Crime against the *First Table!* most immediately against the *Sovereign God!* and the greatest of that nature, that men can be guilty of. [Three Mens Speeches, page 6.]

(11) Q. Whether seeing the *Covenant* was made to God Almighty; All Persons by the *Covenant* were not bound to bring Delinquents to Punishment; And whether the Long Parliament did not Declare the late King to be a Delinquent, let God and the World judge? [The Valley of Achor, 1660, Q. 16.]

(12) I do Solemnly declare, as a dying man, who dare not dissemble; that as I thought, and still aver that the Erecting of this *Abjured Prelacy* is the cause of much of the Sin in the Land, and of all the Sufferings of the Lords People: So I had no worse Design, than the Restoring, of the work of Reformation according to the *Covenant*; and more particularly, the Extirpation of *Prelacy*, &c. [Naphthali. The Testimony of Alexander Robertson, page 229.]

(13) Oh might this Privilege be offered to the Apostate Angels, which kept not the *Covenant* of their Creation, nor consequently their first Estate, and to the rest of the Damned Souls in Hell: Would God send an Angel from Heaven to Preach unto them a *Second Covenant*, upon the laying hold whereon, and closing where-with, they might be received into Grace and Favour: How would those poor Damned Spirits bestir themselves! What ratling of their Red hot Chains! What shaking of their Fiery Locks! In a Word; What an uproar of Joy would there be in *Hell*, upon such Glad Tydings! [Case's *Quarrel of the Covenant*. Dec. 1643. pag. 60.]

(14) There is much sin in making a *Covenant* on sinfull Grounds, and there is more sin in keeping it; but when the Preservation of *True Religion*, and the Vindication of *Just Liberties*, meet in the Ground-work, ye may *Swear* and not *Repent*; yea, if ye *Swear* ye must not *Repent*. [Caryl, Oct. 6. 1643. pag. 16.]

(15) Let them first shave their Heads, and pair their Nails, as the strange Virgin of Old was commanded to doe, and so let them enter into that Sacred and Dreadfull *Covenant*. [Bond to the Commons on Isa. 25. 9. Oct. 6. 1643. page 37.]

Notes upon Sect. 6.

IT is but suitable that the Blasphemy, Heresie, and Sedition that went to the Framing of this Oath of Conspiracy, should be followed with an answerable measure of Wickedness, in the Promoting of it, and in the Execution: whereof you have here Three Notorious Instances, Num. 1, 2, 3.) And a Clause that draws Bloud upon the King himself, (4) A Brand upon all the Refusers of it, (5.) And another Sanguinary Clause, (6) A Protestation against Sovereign Authority, (7.) And a Jesuitical Exposition of the meaning of it, (8. 9.) The Breach of it, no less than a Sin against the Holy Ghost, (10.) And the Murther of the late King Justifi'd, upon the Obligation of it, (11) The Malice of the Confederacy own'd at the last Gasps, (12) A most Impious and phantastical Exaggeration of the Blessed Privileges of that Brand, (13.) The Cheat, (14) And a Popish Allusion to the pretended Solemnity and Sacredness of it.

(15) So

(15) *So that upon the main, the Covenanters do assert, First, the Indissoluble Tye of that Oath: Secondly, the Intent of it to be the Dissolution of the Government: And in the Third place, so often as ever they move for a Toleration, they do as good as desire the King in plain Terms, That he will be Graciously pleased to give them leave to serve his Majesty as they did his Father.*

§ 7. *Dissenters Liberty of Conscience.*

(1) **T**HAT there may be a Thorough and Speedy Proceeding against Blind Guides and Scandalous Ministers, by whose Wickedness People either lack or Loath the Ordinances of the Lord; and Thousands of Souls perish, and the remobal of the Ark from among us, is (to the trembling of our Hearts) evidently threatned. And that your Wisdoms would find out some way to admit into the Ministry such Godly and Hopefull men as have prepared themselves, and are willing thereunto; without which, there will be such a scarcity of Able and Faithfull Ministers, that it will be to little purpose to cast out such as are Unable, Idle, or Scandalous. The Assemblies Petition to both Houses of Parliament, July 19. 1643. [Husbands Collections, Part 2. Fol. 251.]

His Highness, by the Advice of his Council, doth Publish, Declare and Order, that no Person or Persons aforesaid, do, from and after the First day of January, 1655. keep in their Houses or Families as Chaplains or School-masters for the Education of their Childzen, any Sequester'd or Ejected Minister, Fellow of a College, or School-Master, nor permit any of their Childzen to be taught by such, upon pain of being proceeded against in such sort as the said Orders do direct in such Cases. And that no person who hath been Sequestered or Ejected out of any Benefice, College, or School, for Delinquency, or Scandal, shall from and after the First day of January, keep any School, either Publick or Private, nor any Person who after that time shall be Ejected for the Causes aforesaid.

(3) And

(3) And that no Person, who for Delinquency, or Scandal, hath been Sequester'd or Cited, shall from and after the First day of January aforesaid, Preach in any Publick place, or at any Private Meeting of any other Persons than those of his own Family; nor shall administer Baptism, or the Lords Supper, or Marry any Persons, or use the Book of Common Prayer, or the forms of Prayer therein contained, upon the pain that every Person so offending in any of the Premises, shall be proceeded against as by the said Order is provided and directed. [Oliver's Declaration, Nov. 24. 1655.]

A Confession of Faith to be agreed by your Highness, and the Parliament, according to the Rule and Warrant of the Scriptures, to be asserted, held forth and recommended to the People of these Nations, so that this Liberty be not extended to Popery or PRELACY. [Humble Petition and Advice. May 25. 1657.]

Notes on Sect. 7.

NOT to cloy the Reader with Reperitions out of my First Part, upon this Subject; I shall pass over the whole History of the Late Persecution, with this short Note upon it: That as it was levell'd at the Destruction both of Church and State, so it fell heaviest upon persons of Condition, Honesty, and Letters; as the men most sensible of the Tyes of Honour and Duty. And I shall now content my self with these few Instances of the Rigour of those times; which methinks might stop the mouths of those that cry out so loud against the Uncompassionate Severity of the present Age.

What were the Blind Guides, and Scandalous Ministers, &c. (Num. 1) but the Canonical Clergy, that were forc'd away from their Livings and their Families, by a Popular Rage and Violence, under the countenance of that Diabolical Slander? Neither was the loss of their Lawfull possessions, and the Ordinary Comforts of Life sufficient to Expiate for their Piety, Integrity and Virtue, without their Adversaries doing as much as in them lay, to Starve them too. (2 and 3) and this was the Liberty of Conscience of those days. Is it not a Reasonable Proposition now,

now, for those men that gave no Quarter to the Church upon that Revolution; to Matiny for the same Liberty again of Destroying it? and for the whole Schism that from time to time, by Common Agreement, Excluded the Prelacy; to Expect that the Ecclesiastical Government should be now torn to pieces in their favour?

§ 1. *The Power of the Kirk.*

IF the Prince, with Gideon, Nadab, Abihu, and Saul, will intermeddle with God's Warrant, as She (Q. Elizabeth) hath done with matters of Religion, with God's matters, she must think it no Injury to be Disobey'd. [Souldier of Berwick Cited by the Author of an Answer to a Falsious Libel, Entitled, an Abstract of several Acts of Parliament, &c.]

(2) Kings no less than the Rest, must Obey and Yield to the Just Authority of the Ecclesiastical Magistrates. [Ecclesiastical Discip. page 142.]

(3) The Consistory may, and ought to admonish the Magistrate, which is negligent in punishing Vice. [Danaus. Part 2. Isag. lib 2. cap. 62.] And also may upon Knowledge of the Cause taken, Excommunicate, even the Chief Magistrate, unto the which he ought to submit himself. [Ibid. cap. 67]

(4) Princes must remember to subject themselves to the Church, and to submit their Scepters, to throw down their Crowns before the Church; yea, to Lick the dust of the Feet of the Church. [T. Cartwright, p. 645.]

(5) Every Eldership is the Tribunal Seat of Christ. [Beza de Presb. p. 124.]

(6) The Holy Discipline ought to be set up, and all Princes to submit themselves under the Yoke of it: What Prince, King, or Emperour shall Disannul the same; he is to be reputed God's Enemy, and to be held unworthy to Reign above his People. [Knox. Exhort. to Eng. pag. 91. &c.]

(7) Our

(7) Our *Church-History* tells, that *Mr. Andrew Melvin*, that Faithfull and Zealous Servant of Christ, would not answer before the King and the Council for his Alledged Treasonable Discourse in a Sermon, untill he had First given in a plain and Formal Protestation; and the like was done by worthy *Mr. David Blake* upon the like occasion; and the Protestation was Approved, and Signed by a good part of the Church of Scotland. 1596. [*Hist. Indul.* p. 14.]

(8) The Irreligioufness, Antichristianism and Exorbitancy of this *Explicatory*, and (as to some things) *Ampliatory Act*, and Assertion of the *King's Supremacy* in *Church-Affairs* of Nov. 16. 1669. this *Supra-Papal Supremacy*. [*Hist. Indul.* p. 27.]

(9) The Accepters of the *Indulgence* are Chargeable with *High Treason* against the *King of Kings, our Lord Jesus Christ*. [*Hist. Indul.* p. 86.]

(10) Christ breaks and moulds Common-wealths at his Pleasure. He hath not spoke much in his Word, how long they shall last, or what he intends to doe with them: Only this, That all Kings and Kingdoms that make War against the Church shall be broken in pieces; and that in the end, All the Kingdoms of the World shall be the Kingdoms of our Lord, and his Saints; and they shall reign over them. [*Marshal to the Commons*, June 15. 1643. p. 47.]

(11) What was our posture and Practice, after we had so stupidly stood by, till we saw the whole work overturn'd, without offering to Interpose effectually to prevent its Ruine, or to fall with it? [*Hist. of indulgence*, Pref. 1678. *Speaking of the Action of Bothwell Bridge*.]

(12) The Father having given to *Christ all Power*, both in Heaven and in Earth; and the Rule and Regiment of this Kingdom, he hath committed to Monarchies, Aristocracies, or Democracies; as the several Combinations and Associations of the People, shall between themselves think good to Elect and Erect. God leaves People to their own Liberty in this Case. [*Case on Isaiah*, 43.4. p. 26.]

(13) They were carrying on a Malignant Interest; to wit, The Establishing the King in the Exercise of his Power in *Scotland*, and the

the Re-investing him with the Government in *England*, when he had not yet Abandoned his Former Enmity to the Work and People of God; and the securing of Power in their own hands under him. [*Gillespies Usefull case of Conscience.* p. 66.]

(14) There was a sin in the Peoples Joyning, because few or none of those who did Joyn, did give any Testimony against the Magistrates Employing of the Malignant Party. [*Ibid.*]

(15) After the Treaty was brought to some close, the King did, before his coming to Sea, Receive the Sacrament of the Lord's Supper from one of the *Prelatical Chaplains*, and according to the *Service-Book*, &c. notwithstanding the Commissioners of the *Kirk* did represent the Evil thereof to him. [*Gillespie's Usefull Case of Conscience Discuss'd.* p. 56.] Another Exception, That the King did not think his Father Guilty of *Bloud*. [*Ibid.*]

(16) Was there not Cause to Scruple at the taking of this Oath [*of Allegiance*] which would have Imported, 1. A Condemning of the Convention of Estates in *Scotland*, 1643. 2. A Condemning of the *Parliaments*, An. 1640, 41, 44, 45, 46, 47, 48. As also the *Committees* and *Parliaments* thereafter, An. 1649, 1650, 1651. 3. A Condemning of all the *Acts* made by these *Parliaments*. 4. A Condemning of all the *Meetings*, *Councils* and *Conventions* of the *Subjects*, at the beginning of the Late work of *Reformation*. 5. A Condemning of the *League and Covenant*. 6. A Condemning of *Scotlands* Joyning with and Helping of *England* in the day of their streight, 7. A Condemning of the *Renewing* of the *National Covenant*, 1638, 1639. 8. A Condemning of the *General Assembly*, 1638. and several others thereafter. 9. A Condemning of *Scotlands* Rising in Arms in their own Defence against the *Popish*, *Prelatical*, and *Malignant Party*. 10. A Condemning of their seizing upon *Forts* and *Castles* in their own Defence [*An Apologetical Relation of the Sufferings of the Scotch Ministers*, 1665. p. 127, 128.]

(17) We ought to consider (*the Conditions of the King's Letter of Indulgence to the Kirk, Jun. 7. 1669.*) what is accounted living *Peaceably*, and *Orderly*, by such as propose this Qualification; And that sure to speak it in the smoothest of Terms, is a *Negative Compliance* with all their *Tyranny*, *Oppression* of Church and Country, *Bloud-shed*,

Overturning of the Work of God, Establishing Iniquity by Law, Perjury, Apostacy, Re-establishing of Perjur'd Prelates, and Abjur'd Prelacy. [*Hist. of Indulg.* p. 7.]

(18) We Remarque further, that the Letter saith, that *none of these Ministers have any Seditious Discourses or Expressions in Pulpit or Elsewhere*: And what is understood here by *Seditious Discourses or Expressions* we cannot be Ignorant; But now what Conscientious Ministers can either Tacitly promise such a thing, or upon the Highest Peril, forbear to Utter such Discourses? Or who can think that any such thing can be yielded unto, who considereth what God requireth of Ministers, in Reference to a Corrupted and Apostatized state? And what the weight of the Blood of Souls is. [*Hist. Indul.* p. 11.]

(19) The Unparallel'd Perfidy and Breach of Covenant: The most Abominable, Irreligious, Inhumane, and Tyrannical Acts made for Establishing of this Wicked Course of Defection. [*Hist. Indul.* p. 12.]

(20) Christ and his Apostles were the Greatest of *Conventicle-Preachers*, and almost Preached no other way, wanting always the Authority of the Supream Magistrate, and yet not waiting upon their *Indulgence*. [*Hist. Indul.* p. 17.]

(21) They have power to Abrogate and Abolish all Statutes and Ordinances concerning Ecclesiastical matters that are found Noisom and Unprofitable; and agree not with the time, or are abused by the People. [*2. Book of Discipline*, cap. 7.] To Discipline must all the Estates within the Realm be Subject, as well the Rulers, as they that are Ruled. [*1 Lib. Disc.* cap. 7.]

(22) As the Ministers, and others of the Ecclesiastical State are subject to the *Magistrate-Civil*; so ought the Person of the Magistrate to be subject to the Kirk Spiritually, and in Ecclesiastical Government. [*2 Lib. Disc.* c. 1.]

(23) As Ministers are Subject to the Judgment and Punishment of the Magistrate in External things, if they offend; so ought the Magistrates to submit themselves to the Discipline of the Kirk, if they transgress in matters of Conscience and Religion. [*1b.*] (24)

(24) The *National Assemblies* of this Country (called commonly the *General Assemblies*) ought always to be retained in their own Liberty, and have their own place; with Power to the Kirk to appoint Times and Places, and convenient for the same: And all men, as well *Magistrates* as *Inferiors*, to be subject to the Judgment of the same in *Ecclesiastical Causes*, without any Reclamation, or Appellation to any Judge, Civil, or Ecclesiastical within the Realm [2 *Lib. Disc.* c. 12.]

(25) The Princes and Magistrates not being Exempted, and these that are Placed in the Ecclesiastical Estate, Rightly Ruling, Governing, God shall be Glorified, &c. [2 *Lib. Disc.* c. 13.]

(26) The Ministers Exercise not the Civil Jurisdiction; but teach the Magistrate how it should be Exercised according to the word.

(27) To Disobey or Resist any that God hath placed in Authority (*while they pass not over the Bounds of their Office*) we Confess or Affirm to be sin. [*Large Confess.* Art. 15.]

(28) we Confess and Avow that such as Resist the Supream Power, *doing that thing which appertaineth to his Charge*; do resist God's Ordinance, and therefore cannot be Guiltless. [*1b. Art.* 25.]

(29) Blasphemy, Adultery, Murther, Perjury, and other Crimes Capital, worthy of death, ought not properly to fall under Censure of the Kirk, because all such open Transgressors of God's Law ought to be taken away by the Civil Sword, [*1 Book of Disc.* c. 7.]

(30) In the fear of God, we signifie unto your Honours, that whosoever perswades you that ye may *pardon* where God Commandeth *Death*; deceives your Souls, and provokes you to offend God's Majesty. [*1 Book of Disc.* cap. 9.]

(31) The Magistrate Commandeth External things for External Peace and *Quietness* among the Subjects: The Minister handleth External things onely for *Conscience*-cause. [2 *Lib. Disc.* c. 1.]

(32) If the Offender abide an Assise, and by the same be Absolved, then may not the Church pronounce *Excommunication*; but justly

justly may exhort the man, by whose hand the Bloud was shed to enter into Consideration with himself how precious is the Life of man before God, and how severely God commandeth Bloud, howsoever it be shed, except it be by the Sword of the Magistrate, to be punished: and so may Enjoyn unto him such satisfaction, to be made publick to the Church, as may bear Testification of his Obedience and unfeigned Repentance. [*Psalm-Book* in the order of *Excommunication*.]

(33) Wanton and Vain Words, Uncomly Gestures, Negligence in hearing the Preaching, or Abstaining from the Lord's Table, when it is publicly Ministred; Suspicion of Avarice, or of Pride; Superfluity or Riotousness in Chear or Rayment: These we say, and such others, that of the world are not regarded, deserve Admonition amongst the Members of Christ's Body---If he continues Stubborn, then the *Third Sunday* ought He to be Charged Publickly, to satisfie the Church for his Offence and Contempt, under the Pein of *Excommunication*. [*Psalm-Book* in the Order of *Publique Repentance*.]

(34) It is Ordained that every *Thursday*, the Ministers and Elders in their Assembly or Consistory, diligently Examine all such Faults and Suspicions as may be espied, not onely amongst others, but chiefly amongst themselves. [*Psalm-Book*, *Sect of the weekly Assen.*]

(35) In every Notable Town, we Require that one day beside the *Sunday* be appointed to the Sermon and Prayers; which during the time of Sermon, must be kept from all Exercise of Labour, as well of the Master as the Servant. [*1 Lib. Disc. cap. 9. of Policy*.]

Notes upon Sect. 8.

THere can be no better Antidote against the Poyson of a Presbyterial Government, than the very Orders of their Discipline, which are the most unanswerable Condemnation of the Party. You have here a more than Papal Tyranny in the Usurpation of the Kirk, over King and Princes in the 6 first Clauses: Treason it self exempted from the Cognizance of the Civil Power. (Num. 7.) The King's Supremacy not onely disclaimed, but

but the bare acknowledgment of it made Criminal (8 & 9.) All the Govern-
ments of the World subjected to the Holy Discipline, and Rebellion it self
abetted and maintained (10 & 11.) Sovereign Power Vested in the Mul-
titude (12) The Restoring of the King Condemn'd (13 & 14.) And
the Objections against it; his receiving the Sacrament from a Prelatical
hand, according to the Order of the Church, and the not Charging of his
Father with the Guilt of Bloud (15) The taking of the Oath of Allegi-
ance, and the Acceptance of the King's Indulgence pronounced utterly
Unlawfull (17, 18, 19.) Conventicle-Preachers Warranted from the Pre-
cedent of Christ and his Apostles (20) The Ministers above their Sove-
reign (21, 22, 23, 24.) Princes upon their Good Behaviour, and Account-
able to the Presbytery, if they transgress their Bounds (25, 26, 27, 28.)
The Power of Life and Death taken from the Magistrate (29, 30.) The
Minister Usurps the Civil Power (31.) The Presbytery take upon them to
punish Malefactors when the Law has acquitted them (32) And call Peo-
ple to account for their very Thoughts, Cloaths, Gestures, &c. nay a Su-
spicion is enough to make a body liable to their Censure (33.) They make
Two Sabbaths in the Week more than God ever Commanded; and by the
same Authority they may set apart all the rest (34, 35.) This is enough
said to shew the Shamefull and Intolerable Rigour of that Government.

§ 9. Principles and Positions.

(1) **W**HEN the Supream Magistrate will not Execute the
Judgment of the Lord, those who made him Supream
Magistrate under God, who have under God, Sovereign Liberty to
dispose of Crowns and Kingdoms, are to Execute the Judgment
of the Lord, when wicked men make the Law of God of none Ef-
fect, 1 Sam. 15. 32. so Samuel killed Agag, whom the Lord expressly
Commanded to be kill'd, because Saul disobey'd the Voice of the
Lord. [Lex. Rex. p. 173.]

(2) Shall it Excuse the States to say, *We could not judge the Cause
of the Poor, nor Crush the Priests of Baal, and the Idolatrous Mass-Pre-
lates, because the King forbade us?* [Lex. Rex. p. 175.]

(3) The King's Power is Fiduciary and put into his hand upon
Trust;

Trust, and must be Ministerial, and borrow'd from those who put him in trust, and so his Power must be less, and derived from the Parliament. [*Lex. Rex.* p. 177.]

(4) The Magistrate hath no Power to suppose things Doubtfull and Disputable, upon the Practice of any in the Service of God; and therefore it cannot be Lawfull for any to obey him when he so Imposes. [*E. Bagshaw of things Indifferent.* Part 2. p. 3.]

(5) Our Fundamentals were not made by our *Representatives*, but by the *People themselves*; and our Representatives themselves limited by them; which it were Good that *Parliaments* as well as *People* would observe and be faithfull to: For no Derivative Power can Null what their Primitive Power hath Established. [*The Englishman,* p. 11.]

(6) Royal Primogeniture alone, without the Peoples Consent, is no Rightfull Title to the Government; nor hath the Eldest Son, or Heir of the King, any Right to the Government by Birth, unless the People consent to chuse him thereto. [*Mene-tekkel.* p. 10.]

(7) The Parliaments of *England*, and often the People without the Parliament, have (in their Addresses to the King) given him the Title of *Lord*, in a way of Honour and Respect; but when he hath refused to perform his Duty to them, and endeavoured by his Unlawfull Prerogative to abridge them of their Liberties; they have made him understand his Relation, and by force of Arms Asserted their own Privileges; and sometimes compelled the King to perform his Duty; other times Deposed him from the Government; as the People of *Israel* did *Rehoboam* upon the same account; and so have most, if not all the Nations in the World done the same. [*Ibid.* pag. 36.]

(8) Rising up against Authority it self, the Ordinance of God, and Disobeying the Powers therewith vested, standing and acting in their Right Line of Subordination; is indeed Rebellion, and as the Sin of Witchcraft; but to Resist, and Rise up against Persons abusing Sacred Authority, and Rebelling against God, the Supream, is rather to adhere to God as our Liege Lord; and to vindicate both our selves, and his Abused Ordinance from Man's Wickedness and Tyranny. [*Naphthali.* p. 157.]

(9) The

(9) The Power of the King Abused to the Destruction of Laws, Religion, and Subjects, is a Power contrary to Law, Evil, and Tyrannical, and tyeth no man to Subjection. [*Lex. Rex.* p. 261.]

(10) If we consider the Fountain-Power, the King is Subordinate to Parliament, and not *Co-ordinate*; for the Constituent is above that which is Constituted. [*Lex. Rex.* p. 377.]

(11) Whensoever a King, or other Supream Authority creates an Inferiour, they Invest it with a Legitimacy of Magistratical Power to punish themselves also in case they prove evil doers; yea, and to act any other thing requisite for the Praise and Encouragement of the Good. [*Jo. Goodwin's Right and Might well met.* 1648. p. 7.]

(12) The People is not King formally, because the People is eminently more than the King; for they make *David King*, and *Saul King*. [*Lex. Rex.* p. 156.]

(13) The Laws are in the hands of the Parliament, to Change or Abrogate as they shall see best for the Commonwealth; even to the taking away of Kingship it self, when it grows too Masterfull and Burdensom. [*EIKONOKLASTHES*, p. 101.]

(14) The Parliament sit in that body, not as Subjects, but as his Superiors, call'd not by him, but by the Law; not onely twice every year, but as oft as Great Affairs require, to be his Counsellors and Dictators, though he stomach it; nor to be Dissolved at his pleasure, but when all Grievances be first removed, all Petitions heard and answered. [*Ibid.* p. 110.]

(15) Our Covenant was not taken without the Royal Authority of the King, though it be Condemned by his Personal Command; for as long as this Parliament of *England* continueth, the Royal Authority and Power is annexed to it, by virtue of that Act of Continuance: So that the King of *England*, in his Power, may still be at *Westminster*, though King *Charles* in his Person be at *Oxford*, or elsewhere. [*The Covenanters Catechism.* 1644. p. 16.]

(16) If a People that by Oath and Duty are obliged to a Sovereign, shall sinfully Dispossess him, and contrary to their Covenants, chuse

Chuse and Covenant with another ; they may be Obliged by their latter Covenants, notwithstanding the former. [*Ho. Com.* p. 188.]

(17) Though the Perfidious Parliament (or rather Mock-Parliament) have lately betrayed their own Trust, and our Liberties ; making it Treason for us to mention the Cruel Tyranny and Oppression we groan under ; yet by the Ancient Laws of *England*, this Man that Rules at present, is no Rightfull King of *England* ; but by Oppressing the Nation, and Persecuting the Lord's People, hath lost the Title of a King, and the name of a *King* doth not agree to him ; but *Tyrant* is the Name due to him. [*Mene Tekel.* p. 63.]

(18) Q. Whether the Title of *Supream*, be not rather *Nominal* than *Real*. [*Valley of Achor.* p. 1.]

(19) Our War has been proved over and over (to unbyass'd Consciences) to be Just. [*Caryl to the Commons.* Ap. 23. 1643, p. 15.]

(20) If the King raise War against the Parliament upon their Declaration of the Dangers of the Common-wealth, in that case People may not onely Resist him, but also He Ceases to be a King. [*Baxter, H. Common-wealth.* Thes. 368.]

(21) It is our Duty to yield to this Authority all Active and Chearfull Obedience in the Lord, even for Conscience sake. [*Ibid.*]

(22) A Refusal to be subject to this Authority, under the pretence of Upholding the Title of any One upon Earth, is a Refusal to Acquiesce in the Wise and Righteous pleasure of God. [*Jen-kin's Petition.* Printed Oct. 15. 1651.]

(23) The King must Command, not onely according to God's, but Man's *Laws* : And if he do not so Command, the Resistance is not a Resistance of *Power*, but *Will*. [*Bridges to the Commons,* Feb. 17. 1642. *Pref.*]

(24) Let not the Sons of *Belial* say there is no Law now ; let them not be as when there was no King in *Israel*, every man doing that which was right in his own eyes ; let them Know that the Kingly Power Resides in the High Court of Parliament. [*Pickering.* Nov. 27. 1649. *Epist. Ded.*]

(25) Sub-

(25) Subjects do promise Obedience, that the Magistrate might help them; which if he do not, they are discharg'd of their Obedience. [*Goodman*, p. 190.]

(26) Judges ought by the Law of God to Summon Princes before them for their Crimes, and to proceed against them as against all other Offenders. [*Obedience*, p. 111.]

(27) *Scotland* fought for themselves, and their own safety; and whatever Law will Warrant Nations now to joyn together against the *Turk*, will Warrant *Scotland* their joyning with *England* against their *Common Enemy*. [*Apologet. Relat.* p. 138.]

(28) A War raised by the Parliament against the Common Enemy, in Defence of the Kings Honour, the Safety of the People, and the Purity of Religion, cannot be Condemned as Unjust and Illegal. [*Apol. Rel.* p. 142.]

(29) It was the common practice of the Parliaments of *Scotland* (and *Lex currit cum Praxi*) to rise in Arms against their Kings, when they turned *Tyrants*. [*Ibid.* 143.]

(30) It is lawful for the Inferiour and Subordinate Magistrates to defend the Church and Common-wealth, when the Supream Magistrate degenerates and falleth into *Tyranny*, or *Idolatry*; for Kings are subject to their *Commonwealths*. [*Canterbury's Doom*, p. 290, &c.]

(31) The Parliament have declar'd the Supream Power to be in themselves Exclusively without a King or House of Lords. And they are the Powers that now are, as hath been cleared. [*Saunders*, Mar, 23. 1650. p. 24.]

(32) It is altogether Lawful for the Parliament to take up Arms for the Defence of the Liberty, or any other Imaginable Cause against any Party Countenanced by the King's Presence against his Laws. [*Bayley's Review*, p. 83.]

(33) The Votes, Orders and Ordinances of the Lords and Commons in Parliament, even *without* or *against* the Kings Personal Command, are to be obey'd & observ'd. [*Crofton's fastening of St. Peter's Fetters*. p. 118.]

(34) A Reformation is setled by Highest Authority, in despite of Papists, Prelate, Pope or Devil. [*Staunton to the Commons. Apr. 24. 1644. p. 24.*]

(35) Is it so high a Crime for the Great Council of the Nation to determine things necessary for the safety of King and Kingdom, without Consent of his Majesty, when it cannot be obtain'd? [*New-comen to the Commons, Nov. 5. 1642. p. 48.*]

(36) You are Ambassadors of the Greatest King. The Great things of Heaven and Earth are committed to your Care; the Glory of *Jehovah*, the Gospel of Christ, the Welfare of Churches, the Good of Kingdoms, and in some respect of the whole Christian world, is in your hands. [*Greenhil to the Com. Apr. 26. 1643. p. 45.*]

(37) There is no danger in Resisting Acts of Tyranny; for Tyrants exercising Tyranny, are no Terror to Evil doers. [*Apol. Rel. 154.*]

(38) The Authority and Gods Ordinance can never do wrong; but the Corrupt Person placed in Authority may offend, so that the King as King, is one thing, and the King acting Tyranny, is another thing. [*Knox Hist. Lib. 2. p. 141.*]

Notes upon Sect. 9.

THE King render'd Accountable to his Subjects (Num. 1, 2.) His Power Fiduciary, and not to be obey'd in doubtful Cases (3, 4.) The People the Fountain of Power (5, 6.) And may Depose their Sovereign if he fails in his Duty (7) The Abuse of his Power is the forfeiture of it (8, 9.) His Parliament is above him (10, 11.) And so are the People (12.) The Parliament are his Superiors, and may Depose him (13, 14.) The King's Power at Westminster, though his Person may be at Oxford (15.) The People may discharge themselves of their Allegiance (16.) The Crown forfeitable and forfeited (17.) Supremacy only a Complement (18.) The late War justifi'd, and the Resistance Lawful (19, 20.) Cromwel to be Obey'd for Conscience sake (21, 22.) Resistance allowable (23.) The Parliament are Supream, and

and the Subjects Obedience Conditional (24, 25.) Princes Punishable as well as others (26.) The Scottish Invasion defended (27, 28.) And the taking up of Arms against Tyrants (29.) Kings subject to their States (30.) The Commons, and the Parliament-War defended (31, 32, 33, 34, 35, & 36.) Tyranny is not Gods Ordinance (37, 38.) Let the Reader judge now what any man can design, that exposes and supports these Positions, but the Ruine of the Government.

§. 10. Tumults Encouraged,

And chiefly by the [*Able, Holy, Faithful, Laborious, and Truly-Peaceable Preachers of the Gospel:*] *Petition for Peace. P. 4.*

(1) **I**T is not unknown, nor unobserved by the Wise, that the Ministers have been very serviceable to the Civil State, and to the *Military* too: Not only by their Supplications to God for good success in all their Undertakings, and their happy Proceedings in all their Warlike Marches and Motions, as at the Removal of the Ark, (*Num. 10. 35.*) *Rise up Lord, and let thine Enemies be scatter'd; Let them that hate thee flee before thee.* But (2) By their Informations; and (3) Solicitations of the People to Engage both their Estates and Persons in the Cause of God and their Country. [*John Ley's Examination of the New Quere, 1646. Ep. Ded. to the Lord Mayor.*]

(2) And we do not Repent of any part of our Pains, or Pressures, or Perils, so long as we may be serviceable to so good a Cause, and to so good and Gracious Masters, as under Christ they [*the Parliament*] have hitherto approved themselves towards us: And I hope we may without Boasting, say by way of Apology, that *we have not been altogether their unprofitable Servants*, in respect (1) of our *Interest in*, and (2) *Endeavours with the People*; (without whom the Greatest Kings are rather Cyphers than Figures, and destitute both of Honour and Safety, *Prov. 14. 28.*) (1) To *Inform* their Judgments, and (2) to *Enflame* their Zeal, and (3) to *oblige* their Consciences, and (4) to *Fasten* their Affections in Loyalty & Fidelity to those worthy Patriots, whom they have in their Choice & Votes of Election entrusted with the Religion, the Lives and Estates of themselves and their Posterity. [*Hyde. p. 80. §. 22*]

(3) After-Ages will Abominate their Baseness & Villanies, that have lifted up their hands against the Parliament: But the *Esthers*, the *Mordecai's*, the *Religious Patriots*, that have acted in this Sphear; the brave *Soldiers*, whose Lives were not dear unto them; the **FAITHFUL MINISTERS**, (the *Horsemen and the Chariots* of Israel) they shall be had in everlasting Remembrance. [*Heyrick to the Commons, May 27. 1646. p. 16.*]

(4) You are required to commend to God in your Prayers, the Lord General, the whole Army employ'd in the Parliament's Service, as also in your Sermons effectually to stir up the People, to appear in Person, and to joyn with the Army; to stand up for our Religion & Liberties, as is desired and expected by the Army, and the Committee for the *Militia* in this City. [*Penington's Order to the London Ministers, Apr. 1643.*]

(5) The work of Reformation still goes on. There we do get ground; as to Perfect a *Protestation* into a *Covenant*; to ripen an *Impachment* into a *Root and Branch*: And in a word, to settle an *Assembly of Divines* as a General Refiners fire, to try all Metals of the Church. [*Bond to the Commons, March 27. 1644. p. 56.*]

(6) The Assembly petition'd both Houses for a Fast, and the removing of Blind Guides and Scandalous Ministers, destroying all Monuments of Idolatry and Superstition; the executing of Justice upon all Delinquents, according to the Solemn and Religious Vow and Protestation for that purpose; that so God, who is now by the Sword avenging the Quarrel of his Covenant, beholding the Integrity & Zeal of the Two Houses, might turn from the fierceness of his Wrath, hear their Prayers, go forth with their Armies, and perfect the work of Reformation, &c. [*Ex. Col. July 19. 1643. p. 242.*]

(7) I must truly tell ye, that before these Late Wars, it pleas'd the Lord to call me by his Grace, through the work of the Ministry; and afterwards keeping a day of Humiliation in Fasting & Prayer, with Mr. *Simeon Ash*, Mr. *Love*, Mr. *Woodcock*, and other Ministers in *Lawrence-Lane*, they did so clearly state the Cause of the Parliament, that I was fully convinc'd in my own Conscience of the Justness of the War; and thereupon engaged in the Parliaments Service,

vice, which (as I did, and do believe) was *the Cause of the Lord*. I ventur'd my life freely for it, and now dye for it. [*Nine Men's Speeches. Axtel at his Execution, p. 89.*]

(8) It cannot be unknown how much we, and *other Ministers* of this City and Kingdom, that faithfully adhered to the *Parliament*, have injuriously smarted under the scourge of evil Tongues, and Pens, ever since the first Eruption of the Unhappy Differences, and Unnatural War between the King and *Parliament*, for our Obedience to the Commands and Orders of the Honourable Houses, in their Contests with his Majesty, & Conflicts with his Armies. [*London-Ministers Vindication, 1648. p. 1.*]

(9) When we consider how much it concerns the Honour of our Master, and the good of All, to preserve our *Ministerial Function Immaculate*, we dare not but stand by, & assert the Integrity of our hearts, and the Innocency of all our actings (in reference to the *King and Kingdom*) for which we are so much calumniated and traduced. [*Ibid. p. 3.*]

(10) Doubtless the Lord is highly displeased with their Proceedings in the Treaty at *Newport*, in reference to *Religion & Covenant*, concerning which they accepted of such Concessions from his Majesty, as being Acquiesced in, were dangerous and destructive to both. [*The Kirks Testimony against Toleration, p. 12. 1645.*]

(11) I pray look on me as one that comes among you this day, to beat a Drum in your Ears, to see who will come out and follow the Lamb. [*Marshal, 1641.*]

(12) The *Sabbath-day* following, next after their Arrival to *London* from *Branford*, the Godly & well-affected *Ministers*, throughout the City, Preached & Praised the Lord publicquely, for their so joyful and safe return home to their Parents, Masters and Friends, exhorting those yong Soldiers of *Christs Army Royal* still to retain, and be forward and ready to shew their Courage & Zeal in the defence of God's Cause, & their Countries welfare, shewing them the Plots of their Adversaries to have Introduced *Popery & Tyranny* into the Kingdom, and assuring them that this War, on their parts, was waged and managed by *Papists*, an Army of *Papists* being raised by the

the Kings command, contrary to his Vows, Protestations, and deep Affeverations to the contrary. [*Jehovah Fireh. p. 212.*]

(13) My House was a Receptacle for Godly *Ministers* in the worst of times : Here was the Remonstrance fram'd against the Prelates: Here were all Meetings, &c. [*Mr. Calamy's Apology against Burton 1646.*]

(14) You must do, and you must do, and yet you must do, and yet ye must do, as long as there is a Penny in thy Purse ; as long as there is strength in thy hand, as long as there is breath in thy body, &c. [*Sedgwick's Speech at Guildhall. Octob. 6. 1643.*]

(15) I may not omit here to speak of all the Faithful *Presbyterian Ministers* in this City, as well as through the Country ; those *Chariots and Horsemen of our Israel*, though now forgotten; many of the which, not only ventur'd their Lives in Battel, but by holding up their hands as *Moses* did, when the People of *Israel* fought against the Enemy, and by the lifting up their Hearts and Voices to God with strong Cries, made all our Armies abroad, and our Counsels at home to prosper, and all our undertakings happily to succeed: Neither is that all, but by their Wisdom, Vigilancy, and Powerful and Persuasive Preaching, they were the principal means under God of keeping the People here, and every where, in obedience to the Parliament; by resolving their doubts, satisfying their scruples, and going before the People to their Abilities, yea (many of them, to my knowledg, out of zeal to the Cause) beyond their Abilities, in all Contributions, animating and encouraging others to bring in their Plate and Moneys, and whatsoever was of price and esteem with them; exhorting them *now if ever*, to stand for their Religion, Lives, Liberties, and the Liberty of the Subject. [*Bastwick's Appendix to Indep. &c. p. 628.*]

(16) I am one who out of Choice and Judgment have embarked my self, my Wife, Children, Estate, and all that's dear to me in the same Ship with you, to sink and perish, or to come safe to Land with you, and that in the most doubtful and difficult times-----Pleading your Cause, Justifying your Wars, Satisfying many that scrupled ; and when your Affairs were at lowest, and the Chance of War against ye, and some of the Grandees and Favorites of these times
were

were packing up, and ready to be gone; I was then Highest, and most Zealous for ye: Preaching, Praying, stirring up the People to stand for ye, by going out in Person, lending of Money, &c. [*Edwards Gangrena. Ep. Ded.*]

Notes upon Sect. 10.

After these Proofs and Declarations of the Ministers Zeal and Industry, for the promoting, supporting, and carrying on of the late Bloody, Impious, & Unnatural War; let not any man take upon him any longer to acquit the Nonconformist Divines of the Guilt & consequence of that Execrable Rebellion. You have here under their hands, and from their own tongues, not only a confession of the fact, but a valuing of themselves (even to the degree of Vanity and Ostentation) for what they did toward the Advancing of that Sedition, as a most Meritorious Service. Nay, they stick not to acknowledge that the War could hardly have proceeded without them. There's no evading or qualifying the dint of this Charge, since we have their own Papers in Judgment against them.

§. 1.1. The War Justifi'd.

(1) **L**ET us set hand and heart, and shoulder and all, to advance the Lords *Sion* to a perfection of beauty, and to set up Christ upon his Throne. [*Whites Centuries. Pref. 1643.*]

(2) Did ever any Parliament in *England* lay the Cause of Christ and Religion to heart, as this hath done?----- Did ever the City of *London*, the rest of the Tribes, and the Godly party throughout the Land, so willingly exhaust themselves that Christ might be set up? [*Marshall to the Commons, 1643. p. 19.*] And then let all *England* cry that our Blood, our Poverty, &c. are abundantly repaid in this; that there is such a Concurrence to set up the Lord Christ upon his Throne, to be Lord and Christ over this our *Israel*. [p. 20.]

(3) As

(3) As the Spirit of the Lord came upon *Sampson*, and *Jephthah*, and *David*; so hath it been in our Conflicts: The Spirit of the Lord hath come upon our *Noble General*, and all our Commanders: The Spirit of the Lord hath come upon our Gallants, Gentlemen, Young men, Faithful Country-men, Renowned Citizens: So that he that was weak among them is as *David*; and he that was as *David*, hath been as the *Angel of the Lord*. [*Case to the Commons*, 1644. p.28.]

(4) Tell them from the Holy Ghost (says *Beech*) from the word of Truth, that their Destruction shall be terrible, it shall be timely, it shall be total. [*Serm. Licensed by Mr. Cranford*, 1645. p.10.] And O give thanks unto the Lord, for he is Gracious, and his Mercy endureth for ever: who remembred us at *Naseby*, for his Mercy endureth for ever: who remembred us in *Pembrookshire*, for his Mercy endureth for ever: who remembred us at *Leicester*, for his Mercy, &c. who remembred us at *Taunton*, for his Mercy, &c. who remembred us at *Bristol*, for his Mercy, &c. [*Ibid.* p.9.]

(5) As *Sampson* with the *Philistins*, so let us die with *Babylon*; if we cannot out-live *Anti-Christ*, and the Enemies of Reformation, let us adventure our selves to death in the Cause, yea let us take hold of the Pillars of the Church of *Dagon*, of the Temple of *Anti-Christ*, and say, *Now let me die with Anti-christ, Rome and Babylon*. [*Bond*, 1644. p.59.]

(6) God hath put you in his own Place, God hath grac'd you with his own Name, *Lord of Hosts, General of Armies*; God hath committed to your care what is most precious to himself, *precious Gospel, precious Ordinances, a precious Parliament, a precious People*; God hath called forth your Excellency as a choice Worthy to be a General, and the Champion of *Jesus Christ*, to fight the great and last Battel with *Anti-christ* in this your Native Kingdom. [*Palmer to the Earl of Essex*, 1644. Ep. Ded.]

(7) Whether the Stupendious Providences of God manifested among us in the Destruction of the late King, and his Adherents, in so many pitch'd Battels, and in this Nation's Universal forsaking of *Charles Stuart*, & the total Overthrow of him, and his Army; whether by these Providences, God hath not plainly removed the Government of *Charles Stuart*, and bestowed it upon others, as ever he removed

removed and bestowed any Government by any Providence in any Age? Whether a Refusal to yield Obedience and Subjection to this present Government be not a refusal to acquiesce in the Wise and Righteous pleasure of God, and a flat breach of the Fifth Commandment? *W. Jenkin's Conscientious Queries*, 1651. p. 2.

(8) The Prentices and Porters were stimulated, and stir'd up by God's Providence; thousands of them to Petition the Parliament for speedy Relief. *Palmer to the E. of Essex*, 1644. *Ep. Ded.*

(9) Remember how far I have gone with ye in the War: And shall I be afraid of my old most Intimate Friends; *Bax. Holy Com. Pref. to the Army.*

(10) If I had known that the Parliament had been the Beginners, and in most fault, yet the Ruin of our Trustees, & Representatives, so of all the Security of the Nation is a Punishment greater than any fault of theirs against the King can from him deserve; and their faults cannot disoblige me from defending the Common-wealth. *Ho. Com.* p. 48.

(11) If the King Venture into Battel, and hazard his Person, we are sorry for it; and he hath been most humbly requested by the Honourable Houses of Parliament not to expose his Royal Person unto such extremities. But if his Evil Council prevail more with him, than the good Advice of the Parliament, we wash our hands in Innocency, and plead *Not Guilty* of any Evil that may befall his Majesties Person in the like occasions. In the mean while we must not forbear to defend our Religion and Liberties against our Bloody Enemies, but go on courageously, and play the Men to fight for our People, and for the Cities of our God. *2 Sam. 10. & 12. The Covenanters Catechisms*, 1644. p. 26.

(12) I think I have not read of many Assemblies of Worthier men since the Apostles days. *Bax. Answer to Dr. Stillingfleet.* p. 84.

(13) *Phinehas* executes Justice upon great ones, and what follow'd? a Commotion? No, God's wrath was turn'd away, and a Covenant of Peace made. *Greenhil*, April 26. 1643. p. 37.

(14) This is a time wherein we should all Unite against the Common Enemy that seeks to devour us all. Calamy to the Commons Decemb. 25. 16. 44. p. 36.

Notes on §. 11.

IT is no wonder, after the foundation of a War so fairly laid, to see the peaceable Preachers of the Gospel (as they call themselves) well enough satisfied to reap the fruits of their own labours: Nor could any other be expected, then that the Seeds of so Pesticent a Sedition should quickly grow up into a rank Rebellion, the best that can be said for them, is, that the Broil went farther then they intended; or otherwise, that they were misled into a mistake of the question in hand: But even in this point also, they have left themselves without excuse; for 'tis a clear Case, that their Zeal and Confidence increas'd with their Successes. And all their care was at first for his Majesties Honour and Safety and to bring him home to his Parliament, out of the hands of Cut-throats and Papists. They were up at every turn, with the Maxim, that the King could do no wrong; and all the blame was laid upon his Ministers. This way of Pretended Tenderneß for his Majesties Authority and person, implies their secret Conscionsneß of a Legal Duty; only 'twas too early days yet to take off the Masque. Now their judgment upon the point was the same afterwards, as at first; but as they gather'd Strength they grew Bolder too, and the last Violence was no more then the putting off their first Thoughts in Execution. And whoever observes the method and the scope of their Proceedings, will find their Principles varying with their Fortunes; and the deepest Professors of Veneration for the Dignity of the King, and his Government in the Beginning prove the most daring Insulters upon his Imperial Regalities, and Honour in the Conclusion. But to the next Section.

§. 12. *Reformation by Blood.*

I Have often thought that too much *Mercy* towards Malignants hath made more Delinquents then ever *Justice* hath Punished. *Mercy* should not weigh down *Justice*. Loves *Serm.* at Uxbridge, Jan. 30. 1644. p. 26.

(2) *Moses* bid all the *Levites* Consecrate their hands to God. What to do? To Kill. Three thousand (No fewer) of the *Idolaters* fell that day, &c. How brave a pattern have we here for those that are in Magistracy and Authority? All you Honourable and Beloved; that God hath called to any place of Authority and Trust; Consider but this of *Moses* here, the meekest man upon the Earth, yet what a Pattern is he to you herein? How excellent a Champion is he for God upon the People? Herle to the Lord Mayor, &c. Lond. 1644. p. 22.

(3) Probably the way to sheath one Sword, were to draw another, and if the Sword of *Justice* did more, the Sword of *War* would do less: The Physician, by way of Revulsion, stops bleeding by letting blood; and did *England* bleed enough in the *Milignant Vein*, we have cause to think that other sad issues of Blood would be stopt and stanch'd. Staunton to the Lords, Oct. 30. 1644. p. 26.

(4) *Josiah* Executed the Justice and Vengeance of God upon the Instruments of the Kingdoms ruin, the *Idolatrous Priests*, digging the very bones of some of them out of their Graves, the same Lord direct you, &c. Then let not the man Escape, whom God appoints out to Punishment. Marshal to the Commons, Dec. 22. 1642. p. 52, 53.

(5) Let none think it *Bloody Divinity*, if I say Execution of Judgment is good; *Phinehas* stood up, and Executed Judgment, and so the Plague was staid. Staunton to the Commons, April 24. 1644. p. 28.

(6) How highly were *Caleb* and *Joshua* esteemed of God for being Courageous, when others flagg'd in the business, and shrunk at evil tydings?

tidings? Had not *Phinehas*, the Son of *Eleazar*, a Covenant of Peace made to him and his Posterity, for being Zealous in Gods Cause among the People? Why should I tell you of *Gideon* and *Barak*, and *Sampson*, and the rest? In a word, Men of this Spirit are the only Men in God's Book. Gyppf. *Aff. Div.* Nov. 27. 1644. p. 28.

(7) It is somewhat a sad thing to Note, little Justice hath been done upon bloody Traiterous Delinquents, Enemies to God and Man, more than what the Lord himself hath done by the hand of War. It may be that fearful way of Execution hath and will continue till the more desirable Sword of Justice be drawn to purpose, in the cutting off the Incendiaries of our Combustions, the Sons of *Belial*, whom God hath put into your hand to punish. Hardwick *Aff. Di. to the Commons*, June 26. 1644. p. 33.

(8) *Moses* was the meekest man on Earth in his days; a man full of pity, and yet he hangs up many, very many of the heads of the People against the Sun before the Lord. Staunton, *Aff. Di. to the Commons*, Octob. 30. 1644. p. 21.

(9) He is a *Cursed Man* that with-holds his hand from shedding of blood, or that shall do it *fraudulently*; that is, if he do it as *Saul* did against the *Amalekites*, kill some, and save some. If he go not through with the work, he is a *Cursed man*, when this is to be done upon *Moab*, the Enemy of God's Church. Marshal *to the Commons*, Feb. 23. 1641. p. 9.

(10) If this work be to Revenge Gods Church against *Babylon*, he is a Blessed man, that takes and dashes the little ones against the stones. *Id. ibid.* p. 10.

(11) There is a sad Sentence (1 *King.* 20. 42.) which he was angry to hear to whom it was pronounced, *verse* 43. But he found it true to his cost three years after, when it seems he had *altogether forgotten it*, (1 *King.* 22.) Therefore I humbly intreat you to ask Gods consent first, whether he will spare such and such, or pardon them; and if he will not, you must not. Palmer, *Aff. Di.* June 28. 1643. p. 70.

(12) By *Wicked* we must understand all known Transgressors and Delin-

Delinquents against the Law of God and Man; all dangerous Malignants. Shall *David* give you a list of them in *Psalms* 101. Or shall *Solomon* add somewhat to the Catalogue? (1 *King*. 2.) Hear what he saith, First, an *Ambitious, Traiterous Favourite*; so he took off *Adonijah*. 2dly, A *Rotten Priest*; so he Casheer'd *Elathan*. 3dly, A *Bloody Treacherous Cavalier*; so he Executed *Joab*. And 4thly, A *Railing Malignant*; and so he cut off *Shimei*. Bond, Printed London, 1643. p. 7, 8.

(13) Be not wanting to the Execution of Justice; you know there is a Curse pronounced against them that do the work of the Lord, (tho' it be a bloody work) negligently. Strikland to the Commons, Decemb. 27. 1643. p. 32.

(14) Thou gav'st a Cup into the hand of *England*, and we drink of it. Then thou carried'st it to *Scotland* and *Ireland*, and they drank of it. Now thou hast carried it to *Holland*, and they are drinking of it. Lord, carry it also to *France*, to *Spain*, and to *Rome*, and let it never be out of some or other of their hands, till they drink and be drunk, and spew, and fall, and never rise any more. Feak at Black-Fryars. S. p. 11. 1653.

(15) I will never believe that this Navy was made on purpose for the breaking of our Neighbours in pieces; and there an end. We shall at last joyn together, and do such work for God as was never done in the world. We shall carry the Gospel with our Navy up and down to the *Gentiles*, and afterward we shall gather home the *Jews* out of the *Isles* first; for those are them shall first be called; and the Ships of *Tharsis* shall do it; Beloved, what this *Tharsis* is, I have made a little search, but shall enquire further; they it seems shall be the first active, and I am sure there are none in such forwardness as ours at present. Feak at Christ-Church, Aug. 11. 1653.

(16) Blessed be God that you have now put into the Scales of Justice the Archeist Prelate of the Land. Bond, Aff. Di. to the Commons, Mar. 27. 1644. p. 49.

(17) The hearts of your true Friends are griev'd that so many Delinquents are Imprison'd, and yet but very few of them brought to their Trial; when *Elijah* had done Execution upon *Baal's Priests*,

Priests, there was Rain enough. *Salway*, October 25. 1643. p. 23.

(18) Cut down the Malignants with the Sword of Justice; Root them out, and Consume them as with Fire, that no root may spring again: Let the Mischief fall upon their own heads, that the Land may be eased, which hath a long time, and doth still groan under them as a heavy Curse. *Walker*, Jan. 29. 1644.

(19) Men who lie under the Guilt of much Innocent Blood, are not meet persons to be at peace with, till all the Guilt of the Blood be expiated and avenged, either by the Sword of the Law, or Law of the Sword; else a Peace can never be safe nor just: *Loves Englands Distemper*. p. 42. at *Uxbridge Treaty*.

(20) The People of *England* bless their God, that he hath taught your hands to War, and laid the necks of your Enemies under your feet. *Love to the Commons*, Novemb. 25. 1646. Ep. *Ded. to Lord Fairfax*.

(21) Go on Couragiously. Never can ye lay out your Blood in such a quarrel. Christ shed all his Blood to save you from Hell. Venture all yours to set up him upon his Throne. *Marshal's Panegyrick* Jan. 18. 1643. p. 91.

(22) Why should any think that God will give into our hands those Delinquents that are in Arms against the great Judicatory of the Kingdom? If Justice be not done upon those that are in our hands already. *Palmer to the Commons*, Aug. 13. 1644. p. 48.

(23) You know how *Israels* sparing the *Canaanites*, (*Judg.* 1. 2.) cost them full dear. *Id.* p. 49.

(24) Shew not the least Countenance to the Detestable Neutrality that is Practised by many. God writes in his Books, write you in yours all *Neuters*, *Enemies*. *Hyrick Ass. Di. to the Commons*, May 27. 1646. p. 29.

(25) As for Apostates that are false to their Covenant, let not your eye pity them, let not your hands spare them. *Id.* 30.

(26) Shew

(26) Shew your selves a Parliament of Justice; let the World know it; lay the Ax to the root of Delinquency. *Greenhil to the Commons*, Ap. 26. 1643. p. 34.

(27) Some fear Execution of Justice will kindle a fire; but *Fiat Justitia & Ruat mundus*. *id.* p. 37.

(28) What Soldiers heart would not start, deliberately to come into a subdu'd City, and take the little ones upon the Spears point: To take them by the heels, & beat out their Brains against the Wall What Inhumanity and Barbarousness would this be thought? Yet if this work be to Revenge Gods Church against *Babylon*; he is a Blessed man that takes & dashes the Little ones against the Stones. *Marshal to the Commons*, Feb. 23. 41. p. 11, 12.

(29) It was *Gideons* Answer to the men of *Succoth* and *Pinnel*; When the Lord hath delivered *Zeba* & *Zalmunnah* into my hand, Then will I tear your Flesh with Briars and Thorns of the Wilderneck, Then will I beat down your Towers, and slay the men of the City and accordingly he did it. Such like Doom and Execution shall Politique Neuters receive from the hand of Christ. *Id.* p. 23.

(30) We have mighty Sins, and mighty Sinners, which make mighty dangers. *Greenhil to the Commons*, Ap. 1643. p. 35.

(31) You are the Supream Court of Justice; let the Sun be dark and the Sea dry before your streams do cease flowing. *Id.* p. 36.

(32) In Publique Calamities the Sacrifice of a Wicked man is a *Peace-offering*, and may prevent great wrath. *Id.* p. 37.

(33) 'Tis the Sword, not Disputes nor Treaties that must end this Controversie; wherefore turn your Plow-shares into Swords, and your Pruning-hooks into Spears, to fight the Lords Battels; to avenge the Blood of Saints which hath been spilt. It must be avenged either by us, or upon us. *Love at Uxbridge*, Jan. 30. 1644. pag. 7.

(34) The Slaying of the *Moabites* is call'd the work of the Lord: The Children of *Moab* are among us. The Lord give us Wisdom to see our way and work. *Id.* *ibid.*

(35) Works

(35) Works of Justice are a part of Gods general design at this time. You cannot but remember the Service of *Phineas*, in Executing of Judgment, when it was a sad time with *Israel*, and the double reward that follow'd it. *Bond to the Commons*, March 27. 1644. p. 49.

(36) They which stand out this year, I fear not to say they have sinn'd this sin, which is to death, which God will not, which men should not pardon; but if your Charity be yet above my Faith--- yet your Sence cries loud unto ye, They have shed Innocent Blood, Precious Blood, the Blood of the Sons of God; which God will not, nor you may not Pardon. *Hyrick to the Commons*, May 27. 1646. pag. 21.

(37) The mouths of your Adversaries are open'd against ye. The hearts of your True Friends are grieved, that so many Delinquents are in Prison, and yet but very few of them brought to their Trial. I know that your occasions are many and pressing; but I beseech ye, lay hold upon the next opportunity for the doing of it. Remember your late Covenant, when *Elijah* had done Execution upon *Baals Priests*, there was Rain enough, (*1 King*. 18.) who knoweth how soon the Lord may bless us with a Holy Peace, and Blessed Reformation, if Justice were more fully Executed? *Salway to the Commons*, Oct. 25. 1643. p. 20.

(38) I have been in the heat of my zeal so forward to Changes and Ways of Blood, that I fear God will not let me have a hand in the Peaceable Building of his Church, nor to see it; for I have been always taken off when I attempted it. *R. Baxter's Letters from Kidderminster to Dr. Hill. Hypocrisie Unvail'd*, 1662. p. 11.

(39) You Fight for God; you Fight for *Jesus Christ*; you Fight for the Holy Ghost. *A Spiritual Knap-sack for the Parliament Soldiers*. p. 67. *Num*. 43.

(40) Happy shall he be that taketh this Cursed Malignant, and Prelatical Brood, and dasheth him against the stones. *Ravillac Redivivus*, p. 27.

(41) Honou-

(41) Honourable Patriots, Christ is gone out with his Triumphant Army, Conquering and to Conquer; and if you want Arms, or Money or Horse for their accommodation, God is the Great Landlord of Heaven and Earth. Art thou then Gods Tenant, and dost own him Knight-Service, and Plough-Service, and doth he want thy Horse, and shall not he have it, &c. ? *Tesdale to the Commons.* p. 14.

(42) 'Tis not Disputes nor Treaties must end this Controversie, therefore turn your Plough-shares into Swords to fight the Lords Battel, to avenge the blood of Saints that have been spilt. *Leech his Sermon,* 1644.

(43) Up and be doing, you that are about the work of the Lord, your Enemies are Bread ready to be eaten, and yield you Refreshment. *Ibid.*

(44) There is no vertue wherein men resemble the Lord more lively, than in executing Justice, and in extirpation of those *Achans* you will cut off the wicked, and procure the felicity of the Chosen. *Faircloth on Josh. 7. 5.* p. 34.

(45) Worthies of *Israel*, it lies on you to enquire out this *Babylonish* Company, and to repay them *an Eye for an Eye, Tooth for Tooth, Burn'ng for Burning, Ear for Ear, Liberty for Liberty, and Blood for Blood.* *Bridges on Revel. 4. 8.* p. 10.

(46) After the First-born of *Egypt* were slain, the Children of *Israel* were deliver'd and for the chiefeft of these Incendiaries, certainly the Primogenit being taken away, we may well hope for a glorious deliverance. *Burton,* June 20. 1641. p. 11.

(47) That which is best, though Evil, will be counted good, after Reformation, as he is counted innocent, who scapes at tryal. *Simpson on Prov. 8. 15, 16.* p. 25.

(48) He who now startles and staggereth, delayeth and refuseth, with the Parliament and their Party, to bear and use Arms against the Prelates, Papists and Atheists, with all the Fire of Antichristian Factors and Panders, is no other than a Rebel and Traytor against God. *Boden to the Committee of Kent,* Jun. 13. 1644. p. 16.

(49) Posterity may have cause to sit down and curse the day if we look upon and dash not in pieces the bones of *Babylons Brats*, thus boldly and bloodily, contrary to Law & Reason, risen up amongst us and against us and God's True Religion Professed by us. *Ibid.* p. 17. (Let all those who are in Authority hence learn to do Justice, and execute Vengeance upon those *Babylonians* which God hath put into their hands: Do it speedily, do it thoroughly: The doing of Justice upon the Wicked, is the way to safeguard the Righteous. Without question the hand of God is upon us, and we lose many in the Field. because we are too merciful to those in the Fold. *Ibid.* p. 32.]

(50) There is no dallying with God now, much delay hath been used already, too much. God is angry, and he seems to as this once more; *Will you strike, will you execute Judgment, or will ye not? Tell me; for if you will not, I will, I will have the Enemies blood, and yours too. if you will not execute Vengeance upon Delinquents: The day of Vengeance is in my heart, and the year of my Redeemer is come, Isaiah 63. 4. Case to the Commons, 1644. p. 13*

Notes upon §. 12.

HERE are Three and twenty Divines, famous in their Generations, blowing the Coal of a Civil War and heating the furnace seven times hotter then ordinary; calling, like Horse Leeches for BLOOD BLOOD, and pretending (in a manner) to expiate for that Horrid Rebellion, by so many Consecrated Murders, which are only wrapt up in Scripture Phrases; as the Execution of Judgment, Justice running down like a stream, &c. And the Wickedness, looks then as if it were Hallow'd, which is no more, in short, then playing the Devil in Gods name and dedicating the Oblation of Humane Sacrifices to the Ever-living God, as to an Insensible Idol. But to what end serves Argument, in the face of so many Pregnant, and Undeniable Proofs? If it is true or not that what I have here recited, is an Authentique Evidence, both for the Words and for the Authors of them? And if the matter of Fact be honestly reported, let but any man consider, if we follow these Guides, whither they'll carry us at last; and how great a scandal 'tis to Christianity to suffer such Hearts and Hands as these to serve at the Altar.

§. 13. The

§. 13. *The Murder of the King Encourag'd.*

(1) **T**HOSE mine Enemies which would not that I should Reign over them, bring hither and slay them before me: Let me see them Executed, **KINGS**, Rulers, People Conspiring Rebellion against the Lord and against his Christ. Maynard *to the Commons*, Octob. 28. 1646. p. 15.

(2) Let us be Active against the **KINGS** and Princes of the Earth, those Claws of the cruel Beast. *Feak at Black-Friers*, Sept. 11 1653.

(3) The Quarrel is not now with us only *de Terminis & Limitibus*, touching Bounds or Land-marks, touching privileges and Liberties; but whether *Christ* shall Reign over us, or we shall basely yield our Necks under the Yoke of *Anti-Christ*. Pet. Smith, *May 29. 1644. P. 42.*

(4) The King is fallen from Faith in thee, and become an Enemy to thy Church. Is it not *He* that has Sinned and done Evil indeed, but as for these Sheep, what have they done? Let thy hand we pray thee, O Lord our God, be on him, and on his Fathers House; but not on thy People, that they shall be Plagu'd. *A Lecturer in Southampton, Aug. 1643.*

(5) Nothing has so much deceived the world as the Name of **KING**, which is the ground of all Mischiefs' in the Church of Christ Corbet, *a Lecturer in Gloucester-shire, July 1644.*

(6) O Lord, if thou wilt not Bless us with a King Bless us without one. Larkin *a Lecturer in Greeawich. June 31. 1644.*

(6) Neither let your eyes spare, though there are *Great ones* that are Guilty. The *Highest Court* may reach the *Highest Persons*. Causes and not Persons are to be heard in your Parliament. Heyrick *to the Commons, May 27. 1646. p. 23.*

(8) God will make the Sons of *Princes* bow down unto ye: The Greatest that have Afflicted ye, and Despised ye, shall ly at your feet, *Id.* p. 31.

(9) If the *KING* be a Murderer, Adulterer, or an Idolater, he shall suffer according to Gods *Law*; not as a *King* but as an *Offender*. *Knox Hist.* 392.

(11) When *Great Delinquents* go unpunished, Divine Providence is brought to the Bar and question'd. *Greenhill to the Commons*, April 16. 1643. P. 34.

(11) This Arrow (Prayer) will find a Joynt in *Ahabs* Armour; (*1 King.* 22. 34.) Draw this Arrow as *Jehu* did against *Jehoram*, with your full strength, and doubt not but it will in Gods time smite our *Romish Jehoram* at the heart, (*2 King.* 9. 24.) and sink him in his Chariot and Chair of Pride. *Green to the Commons*, April 24. 1644. pag. 17.

(12) Oh Right Honourable, take Glorious Resolutions to yourselves, though your Fathers may stand before you, and your Brethren and Friends press about you; though your Mother should hang on you, I mean the nearest Relations, throw down the one, and break through the other, and trample upon the third, that your souls may cleave to the ways of God, to the ways of Justice and Righteousness: You know the Rule is; *Fiat Justitia, & Ruat Mundus*. *Brooks to the Commons*, Decemb. 26, 1648. p. 15. Ah Right Honourable, As you would not have your Services thrown as dung in your Faces, look that Justice and Judgment run down as a mighty stream. *Ibid.* p. 19. [Right Honourable, Guilty Persons that be by you sinfully acquitted, their Sin God will charge upon your account And therefore, as you would not have the Guilt of other mens sins upon you, hold on in the way of well doing: Let Justice and Judgment run down as mighty streams, *Ibid.* p. 18.]

(13) *Phineas* is the Man that Executes Judgment, a Man unthought of for such a Service. Hence observe, that when God hath work to do, he can find out work-men A *Phineas*, with Zeal in his heart, and a Javelin in his hand, to thrust through the Proudest *Zimries* and *Cosbies*, the most daring Sinners. *Staunton to the Commons*, Octob. 30. 1644. p. 9.

(14) When

(14) When *Esther* was advanc'd, she would not lose her opportunities; she will into the King, although contrary to Law. She will have the Liberty of her People; and *Hamans* head off and venture her Life to accomplish it. *If I Perish I Perish Josiah, Hezekiah* took their opportunities, and made a through Reformation in *Judah*. You know what great things *Elijah* did, *Inspiciente, & Reluctant Rege* Greenhill to the Commons, April 26. 1643. p. 48.

(15) When the Kings of the Earth have given their Power to the Beast, these Choice Soldiers will be so faithful to the King of Kings, as to oppose the Beast, though Armed with *King-like Power*. Cheynel to the Commons May, 31. 1643, p. 10.

(16) You see the Faithful People make no Scruple at all of Fighting against the Beast though their Enemies were like enough to say that by Fighting against the Beast they did Rebel against *their own Kings*. Id. Ibid.

(17) Others say, Rebellion against the King is the cause of Judgment upon the Nation; but rather the not Timous Rising to help the Lord and his oppressed People against the Mighty, is the cause Rutherford to the Lords, June 25. 1645. p. 44.

Notes on §. 13.

VVE have now brought ye step by step from the Blind and Pretext of a Reformation, to the Highest pitch of Wickedness and the Train was both laid and fir'd in the Pulpit Undutiful thoughts bring forth Seditious words and those Seditious words are naturally follow'd with Violent and Treasonous actions; and when People come once to be Plung'd into a Rebellion, all other sins (even of the highest magnitude flow like streams into that Ocean, till at last mens Consciences grow Callous and Obdurate, as under a Judicial Reprobation, It could never be else (if it may be said without offence to Charity) that so many of the Principal and known Actors in the late Execrable Tragedy. should now wipe their mouths after it, and fall so comfortably to the old work again without any sort of Reluctancy, or Remorse. But it will be said perhaps that
it

it was not so much athirst after the Blood of their Sovereign that pushed them forward to these Extremities, but that they were forc'd upon desperate Courses by their Interest and Despairs. This would be a sorry excuse (God knows) for Committing one of the most Diabolical and Flagitious Villanies imaginable: Even allowing that they had no other way left them for their security. But alas! you will find in the next and last Section, this Plea removed; where ye shall see the same Persons that here cry'd, Crucifie him, Crucifie him, *Triumphing*, and only (for the Malice sake) *Exulting* in the Contemplation of that *Hideous Murder*.

§. 14. *The Kings Murder Justifi'd.*

(1) **I**T is now high time (after so long an Interruption of Enemies) for the Parliament, and Army, concurrently to appear to do their duty, not only by Executing Justice upon the *Person* of the *King* and his Adherents, but also in New Modelling and settling such a Frame and Fundamental Constitution of Government in the Kingdom, as God shall put into their hearts, to be most Convenient and Useful for the welfare and safety of the People. *Littil Benjamin. Licensed by Gilb. Mabbot. p. 11*

(2) Did not this Grand Pretended Father of this Nation, destroy a Multitude of his best Children? And would he not gladly have Slain all the rest upon further opportunity? Was it not high time the Parliamant should Execute Judgment upon him? *Ibid. p. 12.* [The General and his Council do, and have performed their Duty in all their Proceedings, Concurring with the Parliament, to Execute Justice upon the Grand Delinquent, and also upon some of the Chief of his Wicked Counsellors and Adherents. *Ibid. p. 30.*

(3) Hath not the King been a Corrupt Fountain, Poysoning every Stream and Rivulet he had access unto? And would he not have done so still, if he had not been cut off? And is not Justice Executed, a good means to Establish the Faith of the Land in Rest and Peace, with their Lives, Estates, Laws, Liberties and Privileges, Anciently and Inherently in themselves? *Ibid. p. 15.*

(4) shall

(4) Shall the Parliament of *England* be now Blam'd for cutting off that Race of *Usurpers*, and *Tyrants*, and Reducing affairs to their first Natural and Right Principle? Or will the People of *England*, after all their experiences, Center their Liberties and Freedoms in a Customary Usurpation of Succession, and lose their Commonwealth for the Personal Glory of a Young Pretender? *The Portraicture of the Kings of England* 1650. p. 15.

(5) There is no Power but is of God. Is not the Late King with his Heirs and Successors Dispossessed by God? *Samnders at Exeter* to the Judges, *March* 23. 1650. p. 24.

(6) God hath been pleased of late to make a sad Breach among us, taking away from us our former Pilot, the late *Renowned Protector*, who when he had fought the Nations Battels, carried through the Wilderness, preserved us from the Rage and Fury of our Enemies, and brought us within sight of the Promised Land, gave up the Ghost, laid down his Leading staff and his Life together; with whose fall the Nation was shaken: His death covered all the Faces of Sober and Considerate Persons with Paleness, and their Hearts with Sadness, as if Peace, Prosperity, Reformation, the Gospel all lay drawing on, and would be buried in the same Grave with him. But blessed be God — there is another Pilot placed in his Room, while he directs the Course, let us fill the Sails with our Praying Breath. *Moses* it is true is dead, but we have a *Joshuah* succeeding him: Let us pray that what the other happily begun this may more happily finish, and bring the accomplishment of all your right hired hopes: And what they said to *Joshuah*, let us say unto his *Highness*, According as we hearkened unto *Moses* in all things, so will we hearken unto thee. Only the Lord thy God be with thee, as he was with *Moses*. *Slater's Protectors Protection, or the Pious Prince Guarded by a Praying People*, Octob. 13. 1658. p. 57, 58.

(7) For my part, I have oppos'd the Tyranny of the King, *Love's Speech*. *Sect.* 20. I did, 'tis true, oppose in my Place and Calling the Forces of the late King; and were he alive again, and should I live longer, (the cause being as then it was) I should oppose him longer. *Englands Distemper*. *Sect.* 14.

(8) As

(8) As for the Title of this Prince, (who would fain be accounted the Right Heir, let us but remember from whence he had it and how 'tis now tainted: Were it never so just, the Treason of the Father hath cut off the Son. *True Port.* p. 39.

(9) *Charles the Father* is gone to his own Place, and so is *Charles the Son* likewise, he being in his own proper Nation, *Scotland*; let us keep him there if we be wise; and intend to be happy, and let *England* disdain to be under the Domination of a Foreign Power for the future. *The True Portraiture.* p. 42.

(10) If the God of Heaven, the God of Truth, have writ your Names aright with the Beams of the Noon-day-Sun in the eyes of all the Nations in the World: You are the Saviours of the oppressed; the Conquerors of Tyrants, and the Breakers of those Clergical Yoaks, &c. *The Beacons Quench'd; Dedicated to the Parliament of the Common-wealth of England,* 1652.

(11) There are great and mighty works in hand in this Nation: Tyrants are Punish'd, the Laws of Oppressors are broke, Bloody Revengeful People in War disappointed. *J. O. A Thanksgiving Sermon for the Scots defeat at Worcester, Oct. 24. 1651.* p. 2. [Monarchy of some hundred years Continuance, always affecting, and at length wholly degenerated into Tyranny, destroy'd pull'd down, swallow'd p; *Ibid.* up. 6.

(12) If any Persons in the world had cause to sing the Song of *Moses* and the *Lamb*, we have this day. The Bondage prepar'd for us was both in *Spirituals* and *Temporals*. About a *Tyrant* full of *Revenge*, and a *Discipline* full of *Persecution* hath been our Contest, Whether the Yoke of the one or the other should by the Sword and Violence be put upon our Necks and Consciences is our Controversie, *Ibid.* p. 7.

(13) He that is intrusted with the Sword, and dares not do Justice on every one that dares do Justice, is affraid of the Creature but makes very bold with the Creator. *Owen to the Commons,* Jan 31. 1648. p. 15.

(13) Doubt-

(14) Doubtless never was there any person under Heaven (speaking of the Late King) Sentenced with Death upon more Equitable or Just grounds in respect of Guilt and Demerit. *Jo. Goodwin's Defence of the Sentence passed on the King.* p. 91.

(15) God's Providence (that is, his permission of Events and Successes) are *Antecedent Declarations* of his *Good will* and *Approbation* [A Refusal to be subject to this Authority (the Parliament of the Commonwealth of England) under the pretence of upholding the Title of any one upon Earth, is a Refusal to acquiesce in the Wise and Righteous Pleasure, of God; such an Opposing of the Government set up by the Sovereign Lord of Heaven and Earth, as none can have Peace, either in acting in, or suffering for. *W. Jenkins Petition, Octob. 1651.*]

(16) If there be any in this Assembly that thinks not this (*Union*) a sufficient Retribution and satisfaction for all his Twentieth part, for all his Contributions, for all his Payments and Hazards, I say he is blind; I say his heart is not right with God. *Marshal to both Houses, Jan. 18. 1643. p. 20.* [All Christendom, except the Malignants in England, do now see that the Question in England is, Whether Christ, or Anti-Christ, shall be Lord and King. *Ibid.* p. 21.]

(17) Q. Whether the whole Kirk of Scotland in their Letters sent to the King at Oxford (as in *May's History*) hath not Judged the late King guilty of the Bloud of thousands of his best Subjects—— And if so, whether the Laws of God or Man give any Pardon or Dispensation to Kings, more than to others? If not whether his Judges are not sufficient to Justifie it? *Valley of Achor. Q. 8.* [Whether England, and Scotland, he was not also Guilty of the Bloud of Ireland? *Ibid. Q. 9.*]

(18) No Sober and Impartial Person can condemn their Position who denying that a Tyrannous Magistrate was the Minister of God to them for their Good, did plainly assert the Lawfulness of Self-defence, and Holy Reformation, without the Violation of the Ordinance of God. *Naphtali. p. 30.*

(19) Ashe [*The late King*] to acquit himself hath not spar'd his Adversaries, to load them with all sorts of blame and accusation, so to him, as in his Books alive there will be us'd no more Courtship than he uses; but what is properly his own Guilt, not imputed any more to his Evil Councillors (a Ceremony us'd longer by the Parliament that he himself desired) shall be laid here without Circumlocutions at his own door. That they who from the first beginning, affatuated, not with his Person onely, but with his palpable faults and dote upon his Deformities, may have none to blame but their own folly, if they live and dye in such a stricken blindness, as next or more misleading. *Milton's* ΕΙΚΟΝΟΚΛΑΣΤΗΣ, Pref.

(20) The People exorbitant and excessive in all their motions, are prone oft-times not to a Religion onely, but to a Civil kind of Idolatry in Idolizing their Kings, though never more mistaken in the Objects of their Worship, heretofore being wont to repute for Saints those Faithfull and Courageous *Barons*, who lost their lives in the Field, making glorious War against Tyrants for the Common Liberty, as *Simon de Momfort Earl of Leicester*, against *Henry the Third*. *Thomas Plantagenet, Earl of Lancaster*, against *Edward the Second*. But now with a Besotted and Degenerate baseness of spirit except some few, who yet retain in them the Old English Fortitude, and love of Freedom, and have testifi'd it by their matchless deeds, rest Embastardiz'd from the ancient Nobleness of their Ancestors, are ready to fall flat and give adoration to the Image and Memory of this *Man*, who hath offer'd at more fetches to undermine our Liberties, and put Tyranny into an Art, than any *British King* before him. *Ibid.* Pref.

(21) Whosoever sheddeth Man's Bloud, by man shall his Bloud be shed; we find here no exception. If a King therefore do this to a King, and that by men also the same shall be done. *Ibid.* pag. 229.

(22) To have brought the King to Condign Punishment hath not broke the Covenant, but it would have broke the Covenant to have sav'd him from those Judicatories which both Nations declared in that Covenant to be Supream against any person whatsoever, *Ibid.* p.237. — [God hath testifi'd by all propitious and evident designs.

signs, whereby in these latter times he is wont to testifie what pleases him, that such a solemn, and for many Ages unexampled act of due Punishment was no mockery of Justice, but a most gratefull and wellpleasing Sacrifice : Neither was it to cover their Perjury as he accuses, but to uncover his Perjury to the Oath of his Coronation. *Ib.*

(23) This is the Cause of the Kingdom, the King should have helpt, &c. but did not, then it became the Duty of the Parliament to have relieved the Kingdom, but they did not; her necessities great, and many Petitions concerning them were slighted and burnt, waited many years for help, our Oppressions not removed, all complain dangers encrease, no remedy appears, they not help us nor tell us how long it will be before this parliament will be at an end, that we may have another, to see if they will help us; when all fails no ground of hope life is left, danger eminent, and no other means of helplest, this is a cause of Necessity. Now it's the duty of the Army to help, and if they had not, it had been their sin, if not their overthrow; if they had suffer'd it to Perish, the Kingdom had been well holden up with a remedy in extremity. *An Answer to John Gere, &c. 1649. p. 4.*

(24) As to the Bloud of the *King* I have not in the least any Guilt lying upon me, for I have many a time sought the Lord with tears, to know if I have done amiss in't, but 'twas rather confirm'd that the thing was more of *God* than of *Men*. *Nine Mens Speeches. Harrisson. p. 2.* [I go to suffer upon the account of the most glorious Cause that ever was in the world. *Ibid. p. 6.* Blessed be the Name of God, that I have a Life to lose upon so Glorious and so Honourable an account. p. 10.

(25) I dye, not *in* the Lord onely, but *for* the Lord, and think not that this Blessed Cause shall be lost, for it shall reach to the end of the Earth. Bloud shall come down shortly upon *Babylon*. *Mr. Carew's Speech. p. 15.*

(26) I cannot confess any Guilt. It is such a Cause that the Martyrs would gladly come again from Heaven to suffer for, if they might — I look upon it as the most Noble and High act of Justice that our Story can Parallel. *Nine Mens Speeches, Cook. p. 14.*

(27) I Bless God's Name, he hath engaged me in a Cause not to be Repented of. *Scott. Ibid. p. 71.*

(28) In all that is past I could never yet suffer so much as a wish to pass through my thoughts, *Oh that I had not been engaged in this thing ! Or that I had before Forty-eight deserted this Cause !* Barkstead to a Friend. *Three Mens Speeches.*

(29) I do believe, at long-run there is not a man that Fears the Lord will have any reason to be sorrowfull for engaging in that *Good Old Cause*, which I am now to Seal with my *Bloud* again, as I have many a time done. I am satisfied in my Soul, that it is a most Just and Glorious Cause, &c. *Three Mens Speeches, Coll. Okey.*

(30) As it is unquestionably lawfull on serious and real grounds to depose and do Justice on Kings and Princes, as other Magistrates, so never was there a greater and more Universal Concurrence of all Reasons and Circumstances, and a greater harmony of the Laws of Nature, Reason, Prudence, and Necessity to warrant any act than was found and may be discerned in that act of Justice upon the late King. *English Translation of the Scots Declaration, 1650. p. 18.*

Notes on Sect. 14.

I Shall now briefly and plainly sum up the whole matter, and leave it with the Reader to consider of.

You have in the First Section a full and unanimous Testimony of the Presbyterians against Toleration; nay against any sort of Toleration, either in Doctrine or in Discipline, and in what Degree or Measure soever; as a thing utterly Impious, and therefore Insufferable. This methinks; should be sufficient to stop the mouth of a Presbyterian; when he demands a Toleration; that he himself pronounces it awicked thing to grant it.

In the Second Section, he sets forth the Fruits and Consequences of it to be not only the certain Destruction of Church and State, but an Inlet to Licentious Prostitution of Manners, and the most Blasphemous of Heresies. With what forehead now shall a Presbyterian desire that Liberty from the Government, which he declares in his own Conscience will be the Ruine and Damnation of the Allowers of it?

In the Third Section, the Dissenters do not onely make it a matter of Conscience, to disagree among themselves, but fall even to cutting of Throats upon the very Question. What is the meaning then of their pressing for Union among men of so many several Perswasions not to be United? And what do they talk of Brotherly Love, and Agreement for among men of Principles as Inconstant as fire and water?

In the Fourth Section you may observe the Rule and Implacable Animosities of the Dissenters toward the Ecclesiastick State, where they declare themselves tyed in Conscience to do their utmost endeavours towards the overthrowing of it. What would you think of half a dozen good Fellows that should come to the Master of a House, and tell him, Sir, We are very uneasie on the wrong side of the door; you'll do us a great favour to let us into your House, that we may Rifle ye, and cut your Throat for your pains. Is it not the same thing for a Phanatique to make the same Proposition to the Church, when they declare before hand that they will destroy it if they can?

And the Case of the Civil Government in the fifth Section holds exactly with the former of the Ecclesiastical; for Kings are to be bull'd down as well as Bishops for the Establisning of Christ upon the Throne.

The

The Covenant ye see in the sixth Section, is an Oath of Conspiracy, set up against an Oath of Allegiance : And on the other hand, an Oath (if I may say so) of Anti-Canonical Obedience. By this Oath, the Presbyterians reckon themselves Indispensably bound to oppose the King and the Church. Would they have the King now to Indulge any man without renouncing that Covenant, by which, every Unrenouncer accounts himself oblig'd to Depose his Majesty ?

In the Seventh Section is set forth in few words, the inexorable Rigour of all sorts of Dissenters toward the Episcopal Party. With what Equity now can these several Schisms make it a point of Conscience in the Government to grant them a Common Indulgence, who have joyn'tly and severally agreed in the giving no Quarter to those of the Religion Establish'd ?

The Eighth Section advances the Authority of the Kirk to a more absolute Degree of Sovereignty over King and People, than ever the Papacy it self pretended ; and supported upon the same Pretensions too ; so that to demand a Toleration of the Presbyterial Government, is one-ly to desire his Majesty that he will d'off his Imperial Crown, and strike to the Consistory.

In the Ninth Section lies fairly expos'd the hazard of abating any thing in the strictness of Ecclesiastical Discipline, in regard of the Principles and Positions of these People, even if the Men themselves were honestly inclin'd. Take notice of the Positions, and never doubt it, but Men of Deposing Principles will proceed (if they have opportunity) to Deposing Actions ; and reckon that they do God and their Country good Service too : Especially when it seems no more to them than the placing of Authority upon the right Foundation.

In the Tenth Section you will find the Operation of the former Principles in the Animating, Pressing, and Irritating of the People to Com-motions and Tumults, and still the Dissenting Divines in the Head of the Controversie ; and the Pulpits and Presses the Fountains of our Calami-ties. Never did any People speak fairer at first, or do fouler things at last than those pretended Peaceable Ministers of the Gospel : And had they but come into the world time enough, Boccalini would never have drawn his Intelligence from New Spain of the Shepherds Dogs being all turn'd into Wolves, when he might have found so much a more lively instance nearer home of those that were set to Guard and defend the Sheep transform'd into the Merciless Devourers of them.

In the Eleventh Section you will find a Rebellion Justified, by the
same

same lips that had call'd God a thousand times over, to witness the Integrity of their hearts, and the Loyalty of their intentions: And with Imprecations also not to be mention'd without trembling. Judge what Credit now is to be given to the fair Professions of this sort of People.

In the Twelfth Section you would take these Godly Ministers (as they style themselves to be Members rather of a Corporation of Common Executioners, than of an Assembly of Divines, by their Outragious and Insatiable Thirst of Bloud and yet these Practices are recommended, to the multitude as the Inspirations and Duties of the Gospel.

And it is not Common Bloud will serve their turns neither; nor any thing less than the Sacred Life of their Sovereign, to appease their Holy Wrath (Section 13.) and to Atone for the sins of the Nation.

And in the Last Section, (as if it were to put themselves beyond the Possibility of Repentance, and to Preclude the ordinary course even of God's Boundless Mercies they pass an Approbation upon the whole Tract of their proceedings, and ascribe to Almighty God, one of the most execrable Acts of Cruelty and Injustice that ever was committed upon the face of the Earth, since the Crucifixion of his Blessed and only Son. Now as to the Contrivers, the Principal Actors and Asserters of this Unexampled Wickedness, what clearer Evidence can ye desire than what is here deliver'd unto you in their own Words and Writings?

T H E E N D.

It is here allowed, & who you in their own Words and Writings? Unexampled & infamous, what clearer Evidence can ye desire than what Now as to the Controversy, the Principal Actors and Affected of this Part of the Error, since the Circulation of his Book, and only God, terrible Acts of Cruelty and Justice that ever were committed upon the of their persecutions, and a credit to Almighty God, one of the most ex- God's Boundless Mercies they pass an Appellation upon the whole Trade of Humanity of Repentance, and to Preclude the ordinary course of God's Blessings (Section 3.) and to direct for the line of the Nation. we think but mean the Sacred Laws of their Sovereignty, to appear their and it is not Common Blood will flow in their veins neither; nor a- to the magnitude of the Iniquities and Crimes of the Gospel.

and in the last Section, (as if it were to put the confusion beyond the Holy Bible (Section 3.) and to direct for the line of the Nation. we think but mean the Sacred Laws of their Sovereignty, to appear their and it is not Common Blood will flow in their veins neither; nor a- to the magnitude of the Iniquities and Crimes of the Gospel.

Excuse, even of an Assembly of Divines by their Overtures, they will themselves to be Absolved from a Corporation of Common In the Twelfth Section you mention that these Godly Ministers (as this Order is to be given to that in Part Four of this Book of Peoples

Importance will not to be mentioned without trembling. Judge what variety of their hearts, and the Variety of their intentions; And what same respect had call'd God a thousand times over, to witness the Insi-

